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Cuban churches experience "glasnost"

Robert VanderVennen

TORONTO — "Churches can and should play an important role in the new society we are establishing in Cuba," Dr. Jose Felipe Carneado, the Cuban government official responsible for Religious Affairs and member of the Central Committee of the Cuban Communist Party, said through an interpreter at a recent press conference in Toronto.

"Our new society is not limited to the material aspect but also takes into consideration spiritual aspects. Churches can play a role in cultural-spiritual development," said Carneado. He added that over the years contacts between Canadian and Cuban churches have been appreciated.

This is the first visit to Canada for Carneado, who has a doctor's degree in law and teaches philosophy at a Cuban university. He said that his mother was an active Catholic Christian.

Consultation on mission in Cuba

Carneado came to Canada with some 30 Cuban church representatives for a three-day consultation on Mission in Cuba with equal numbers of Canadian and American church representatives. Among the Cuban church leaders is Mrs. Haydee Esther Corballo Rodrigues, representing the Christian Reformed Church in Cuba, established through pre-Castro foreign mission efforts.

The establishment of the Cuban government department of Religious Affairs in 1985 signalled a new openness to Christianity by the Castro government. Not only are older people going back to their spiritual roots, but younger people are looking for spiritual direction in their materialistic society. Evangelical churches are bursting at the seams, with Pentecostals leading the way, bolstered by reported miracles, especially healings.

Cuba has been influenced by the constructive role churches and Christians have undertaken in other Latin American countries, especially

See **CUBAN** -- p. 3.

Thinkbit

"Fanaticism is always a symptom of disbelief in reconciliation."

From: *Evangelisch Commentaar;* about the Dutch peace movement.

Photo: Associated Press

President Reagan addressed a student audience at Moscow University on May 31, right below a giant statue of Lenin. The editor wonders why Mr. Reagan had so few good answers to astute questions about life in the U.S.A. (see page 4)

Not enough organ donors in Canada

Marian Van Til

HOLLAND MARSH, Ont. — Organ donor awareness is a cause very close to Susan Lise's heart. Her life may depend on it someday.

The upbeat, 33-year-old former teacher from Holland Marsh, Ontario, was born with a hole in her heart. That defect was repaired successfully in 1959 at Toronto's Hospital for Sick Children, an operation which allowed Susan to get an education, marry her "very supportive" husband, Ralph, and teach for nine years.

But last year, Susan experienced heart failure — she became extremely weak as fluid built up around her heart; finally, in August she received a pacemaker and in September was once again in the hospital to have fluid removed from her heart. Since then her condition has improved: the fluid is under control and her blood count has stabilized.

First-hand knowledge

Despite that, Susan uses oxygen day and night to assist her breathing. She can drive only short distances and has energy to walk only enough to get her shopping done. She watches her diet scrupulously and tries not to over-exert herself.

Susan knows that, should her present condition deteriorate, she will be a candidate for a heart and lung transplant. (Her lungs were damaged by her condition prior to her heart surgery at age 4½.)

It's not difficult to see why Susan and her cousin, Bev Veenstra, (whose daughter survived a traumatic bus accident) have spearheaded a group in the York, Ontario, region whose urgent purpose is "organ donor awareness."

The six-week-old, as yet unnamed group of about a dozen people has put articles in newspapers, set up a display at the local mall, put pamphlets in stores and other public places, given presentations in schools and to various groups, and has been the initiator of a program which has seen the police

Photo: courtesy Susan Lise

Susan Lise and her husband, Ralph: promoting organ donor awareness.

department put information pamphlets in employees' pay envelopes.

One of the awareness group's members has already experienced how important this awareness raising is — she is alive today because of a liver transplant. One other member is awaiting a new liver.

The information the group is disseminating lets people know how urgently organs are needed — and how successful organ transplants have been in the past few years. Kidney transplants are now successful 85 per cent of the time; heart transplants, 75 per cent; liver transplants, 70 per cent; and corneal transplants, 90 per cent of the time.

Sign a donor card

The awareness group's aim is to get as many people as possible to sign a donor card or the form attached to their driver's license saying that their organs may be used for transplant in the event of their death, and — this is very important, says Susan — *to tell their*

See **MANY POTENTIALS** -- p. 2.

Parents at home can video-phone baby in incubator

(Report from *Trouw*, translation — Bert Witvoet)

ROTTERDAM, The Netherlands — A hospital here will install an apparatus this summer by which parents via television at home can see their baby in a hospital incubator.

At the end of August the first set of parents can take a suitcase with electronic equipment home, according to pediatrician Dr. R. Pereira. By connecting this equipment to a telephone and television set and by dialing a special hospital number, these parents will be able to admire their baby whenever they want to. Pereira, together with a technician, developed the system which, as far as he knows, has not been applied anywhere else in the world.

According to the doctor, there are no technical problems. "We are very curious about the response," said Pereira. "In addition, we have to find out whether parents will like the apparatus." The baby can be seen "live," although it involves a kind of picture that moves at intervals.

Pereira calls the apparatus an answer for parents who live far away from the hospital. They are the best candidates, he thinks. The hospital, which needs only one apparatus, looks upon this as a service to parents. According to Pereira, experience has shown that parents worry about their baby in the middle of the night. "This system offers them a solution."

The machine was paid for by donations from an incubator club in Capelle aan den IJssel. Parents who will use the apparatus have to pay only the cost of the telephone call, says Pereira.

In this issue:

Editorial on bad theology in a *Toronto Star* editorial, and one on evasive answers by Ronald Reagan in Moscow p.4
Interview with a principal who stalks wildlife after school pp.10,11
Harry Antonides explains how a thirst for freedom can bring slavery p.12
Dutch articles pp.18,19

In coming issues:

Father's Day: Articles that praise or that forgive dads.
The murals and windows of Heinz Gaugel, a versatile artist from Welland, Ont.

News

Many potential recipients are dying

... continued from page 1.

families that that's what they have decided.

A signature on a donor card or license is legally binding, but doctors rarely push the point with grieving families who may have been unaware of their deceased relative's intentions.

Susan Lise met Ann Lake of Transplant International (Canada) while at London, Ontario's University Hospital last year during an assessment of her suitability as a transplant recipient, TI, headquartered in London, does on a large scale what Susan's group is doing in the York area. Says Lake, "We want to educate anyone, everyone, to make them very, very aware of the need for organ donations."

The subject may not have pleasant implications, but it is crucial. Hearts, lungs and other major organs must come from patients who have been on hospital life-support systems and have been declared brain dead (there is a mere 12 hours to harvest the organs). Such situations occur mainly as the result of head injuries incurred in accidents. Literally, a life may be saved even while one has been lost. It is that thought that motivates many donors and their families.

Spreading the word

Transplant International now has a speakers bureau made up of 150 organ recipients and donor's families from across Canada. They attest in a powerful way to the saving of hundreds of lives every year. Last year there were 1,956 corneal transplants done in Canada; 804 kidneys; 131 hearts; six single lungs; six double lungs; seven heart/lungs; and 77 adults and 20 children received livers. The recipients were people who faced severe disabilities or death due to organ failure.

However, many potential recipients are dying as they wait for suitable organs because there just aren't enough to go around. As of Dec. 31, 1987, there were 922 Canadians on an "active waiting list" for corneas; 1,108 people were waiting for kidneys; 51 for hearts; five for a single lung; two for both lungs; 17 for hearts and lungs; and 12 adults and 11 children needed livers.

If just one per cent of possible donors became actual donors, all the needs would be met, notes Susan Lise. Yet, she adds, 90 per cent of those suitable organs are wasted because not enough people think of donating their organs in case of their death.

The number of actual donations is down in most areas of Canada, says Ann Lake. That could be partly due to the success of anti-drinking and driving campaigns which have lowered the number of auto accidents, and the enforced wearing of seat belts which has cut down the number of head injuries. The organization is of course, very thankful that the number of traumatic accidents has been reduced, says Lake. But perhaps that's why, more than ever, people need to agree to donate their organs in the event of their deaths.

MORE does much

Toronto General Hospital has a Multiple Organ Retrieval and Exchange Program (MORE) which operates across Canada. MORE's task is to oversee the actual retrieval of organs and their receipt by those who need them. But MORE also produces information (pamphlets, etc.) to increase "organ donor awareness." Much of the material Susan and Bev's group distributes comes from MORE.

MORE has a toll-free number which Susan urges anyone in Canada who wants information about organ donations to call: 1-800-387-5433. Transplant International can be contacted at 519-663-3300. Susan Lise herself also welcomes inquiring phone calls (416-775-4241) and her group puts on presentations when requested.

To her, this subject is a matter of life and death. She hopes it will become that important to all of us.

Christian TV program/host sued for libel

TORONTO (CCC) — The Christian television program 100 Huntley Street and program host, David Mainse, are defendants in a law suit which was scheduled to be heard in the Supreme Court of British Columbia on June 6, 1988.

The action was initiated by a Victoria, B.C. man, Lion Serpent Sun, alleging that a guest on 100 Huntley Street in November 1984 libelled him in stating him to have been a satanist and a person who asked the guest to participate in voluntary human sacrifice.

In a statement to supporters of the television program, David Mainse said, "We would obviously rather not be in court .... In any dispute, we can lose sight of our calling to love one another, and to be faithful to God's will. We are all praying that this trial, if it must go ahead, will be to the glory of God."

Evangelical and mainline press groups gather for historic convention

INDIANAPOLIS, Ind. (EP) — History was made in Indianapolis May 16-18 when the Evangelical Press Association (EPA) and Associated Church Press (ACP) met for the first time in a joint convention. The EPA, which is comprised of evangelical publications, and the ACP, which has primarily mainline Protestant membership, discussed their differences and emphasized their similarities during the three-day convention.

Keynote speaker Richard Ostling, religion editor for *Time* magazine and a member of the Christian Reformed Church, challenged the religious journalists to take note of the current American perception that the influence of religion in public life was declining. "President and Mrs. Reagan have shown more interest in astrology than in attending worship," said Ostling, who lashed out at the left as well, noting that social justice candidate Jesse Jackson gives only one per cent of his income to charity.

Ostling said the mainline churches are in decline, while "evangelicals have failed to develop a united front." This, he said, leaves the public with the "vague but correct perception that nobody is in charge."

Ostling urged a return to relevancy and currency in the religious press, and called for greater courage in the handling of controversial issues.

Married 50 or more years? Why not announce your anniversary in C.C. classifieds — with a FREE picture. See page 14 for details.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Developing and preserving creation: an environmental directive

The word *environment* is often used in different ways for different situations. By "environment" I mean the natural world around us, the world with which we interact and come into contact.

The environment is made up of four things: air, water, soil and organisms. We breathe air, drink water, eat plants, put buildings on land. We need these things to stay alive; we need them to carry out our God-given responsibilities.

The question we must ask ourselves is: Are there any rules we should follow when we interact with the environment? Can we get any direction from somewhere for handling the air, water, soil and organisms around us? The answer is "yes." But that "rule" is not always clear.

We are God's stewards

God has created our environment — his creation — with laws and patterns which his creatures should follow in order to act properly. God has also given us humans direction which we can follow while interacting with our environment. This guideline can be summed up in the idea of a *steward* whose task is to *develop and preserve creation.*

A steward is a person who is in charge of a piece of land (or other property) on behalf of the owner; the steward is responsible to the owner for his or her actions on that land. The steward must obey the directives that the owner has set down on how to take care of that land. An obeying steward is a "good" steward.

We *must* be good stewards because God has given us the job. We must use the environment responsibly and carefully. God's guideline for our care of the environment is usually called the "cultural mandate." "Mandate" means that it's a command. "Cultural" means that this command deals with our development in this world. To be good stewards of the environment, we must obey God's cultural mandate.

That mandate can be condensed into one phrase: "Develop and preserve creation!"

"Developing" refers to bringing out into the open a hidden potential. Needless to say, the creation has much potential. God created it with thousands of resources for us to discover and work with: coal, oil, iron, corn, etc. He also created in us with a lot of ingenuity — an ability to invent things, make things, and change things. By creatively using these resources and by discovering new inventions, Christians are obeying God's guideline for developing his world. In this way both humans and the whole creation praise God, their Creator, more fully. In this way the creation's potentials are being developed more fully.

Two sides of one coin

Developing creation by itself is not enough, however. We must also *preserve* creation. "Preserve" means making sure that God's world is not damaged or destroyed. "Preserve" means finding ways to develop creation's potential without harming the environment. To ignore the "preserve" part of the cultural mandate is to be disobedient stewards. Preservation is a necessary part of the task God has given us.

Preservation and development go hand in hand. As Christians, our interactions with our environment should reflect both parts of the cultural mandate. To preserve without developing leaves the potential of creation hidden; to develop without preserving leaves creation damaged or destroyed. Together, preservation and development serve as the guide to good stewardship of the environment God has entrusted to us.

Clarence Joldersma teaches science at Smithville Chr. High School, Smithville, Ont.

Pressreview

Carl D. Tuyl

Monsieur Mulroney is back from his European photo-opportunity-blitz. It did not turn out to be quite as successful as expected. There was an embarrassing mix-up about the exact percentage of subsidies.

Trade Minister John Crosbie is getting impatient. The free trade legislation, he insists, should be approved in the Commons before the end of July. The government with its huge majority can, of course, apply closure to the debate.

John Turner is a man who possesses the virtue of forbearance. Several Liberals who stabbed him in the back hardly a month ago have been given important party positions. Admirable though this generosity of spirit is, a certain saying about nice guys must also be considered, especially in Mr. Turner's chosen field of service. There is yet another reason for Turner to look over his shoulder: the nomination of Paul Martin as the Liberal candidate in the new Montreal riding of LaSalle-Emard. The nomination was surrounded with more than the usual hoopla, and Martin is generally seen as a future candidate for leadership.

★★★★

There is an interesting second-level, behind the scenes, semi-diplomatic argument about security at the Economic Summit which will be held next month in Toronto. The U.S. Secret Service people don't leave home without it, and I don't mean plastic. Yet the man in charge of security in Toronto insists that no one other than Canadian peace officers will be allowed to carry firearms. I wonder how that will end; U.S. Secret Service without those cannons in their belts will feel like ministers without sermons — naked. I suggest water pistols to ease the pain.

★★★★

Vive La France! The captain of a Newfoundland trawler was found guilty of fishing illegally in French waters but was released without penalty. I knew the French would do this in a civilized manner, and they did not disappoint me. The bail hearing for the release of the trawler will be held on June 13. Can't we just send that old rustbucket back?

★★★★

Another invasion of illegal Tamil immigrants was prevented by efforts of the West German police. Illegal immigrants in our country are almost as numerous as black flies at the cottage this time of the year. There doesn't seem to be much that can be done about it, either.

★★★★

Michael Wilson, Finance Minister, in a classical case of the pot calling the kettle black, criticized the Ontario government for increasing provincial taxes. Has there ever been a government anywhere, anytime that did not increase taxes somehow, somewhere?

★★★★

And here is a sign of the times reported by Dave Brown in the *Ottawa Citizen:* A 20-year-old driver pulled up at a stoplight with his car radio going full blast. A lady in the car beside him, waved at him, and he turned down his radio so he could hear her. "Would you keep it down," she asked, "I am on the phone." Life is getting complicated, isn't it?

★★★★

The summit meeting in Moscow is being published, photographed, analysed, dissected, recorded, discussed as if it were the only thing happening in the world. C.C., however, unearths and discovers the unknown. We know for instance, courtesy of the *Whig-Standard,* the list of purchases by the U.S. State Department for the Contras in Nicaragua. On that list are among others the following items: electric coffee makers, colour TVs complete with antennas, volleyball sets and lots of deodorants. All stuff that one really needs in jungle warfare — especially deodorants. No stinky guerrillas in Nicaragua. America wouldn't stand for it.

★★★★

The English, who wear leather shoes, eat steak and kidney pie, hunt foxes, invented fish and chips, and whose much-photographed guards at Buckingham Palace carry about half a bear on their heads, have now decided that there should be a ban on Canadian furs.

★★★★

Communism has not brought a whole lot of blessings to Yugoslavia, where inflation hit 170 per cent, foreign debt $21-billion and unemployment a whopping 15 per cent. Coal miners there are on strike to protest wage cuts. What blessings does communism bring anyway? The only thing I can think of is increased production of red textile for the manufacturing of huge flags.

Well, that's something; but in Hungary the *komrads* wanted more than red flags and they dumped the party's general secretary Janos Kador in favour of Karoly Grosz, who promised the communist equivalent of a chicken in every pot. What would that be? *Pravda* in every mailbox? Or perhaps the right to purchase a new bicycle tire every five years? Who knows what unheard of prosperity is in store for the Hungarians. Gorbachev's *glasnost-perestroika* double punch combination has not yet resulted in any more toilet paper in Russian stores. And from what I hear the potatoes, if you can get them there, are not getting any better either.

★★★★

West German Chancellor Helmut Kohl has already announced that the Toronto summit will not change the subsidies that farmers in his country enjoy. That's the true spirit of co-operation and consultation: heads I win, tails you lose. Our farmers are caught in the price war between the U.S. and the European Common Market, who are undercutting each other's prices. If Monsieur Mulroney can bring order to that chaos he will deserve our gratitude, but I doubt it. He is much better at striking favourable poses with Mrs. Thatcher or singing duets with visiting heads of state.

★★★★

We must take note of a rather disconcerting state of affairs in good old London where developers got permission to construct an apartment building overlooking Kensington Palace. Prince Charles complained that the residents of this new building would be able to peep into his garden and palace. This is really sad news, isn't it? On top of all kinds of other worries the prince will now have to invest in curtains and cedar hedges. Sticky wicket!

★★★★

With family the other day we had occasion to try to summarize the wisdom gained from six decades of living. This precious wisdom harvested over such a long period might at first seem superficial, but when contemplated in a deep philosophical trance, it tends to grow on people. Here it is: there ain't nothing for nothing except what you get free.

And if you have meditated on that one, try this one: you can't go back, and why would you want to anyway?

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Cuban church and state still separate despite new openness

... continued from page 1.

Marxist Nicaragua. Carneado said that they have seen Christians side with the poor and work for structures of justice that help working people, often working hand in hand with governments. This is in sharp contrast with Cuba's experience with the predominant Catholic church. In Battista's time the church was allied with the powerful and the oppressive, and after Castro turned Marxist the church denounced the government.

Churches still at arm's length

Carneado noted that in recent regional consultations on the Latin American debt burden the contributions of church leaders was the most significant, going straight to the heart of the matter by way of issues like justice and morality.

When asked by this reporter what the Cuban government would like to see from its churches, Carneado stressed that there is no incompatibility between the two but that the government holds to the separation of church and state. The Cuban government will facilitate the work of the churches, but not make financial contributions.

He noted that the socialistic system relieves churches of the care of the needy, but the government is pleased to have churches maintain facilities like homes for the aged, as do the Salvation Army, Methodists, Baptists and others. Money from outside of Cuba contributes to the support of such work, he said.

Carneado said that there are two Roman Catholic seminaries in Cuba, with other seminaries serving various Protestant churches. Other sources who wish to remain unnamed have told *Calvinist Contact* that the existing seminaries are very small, with fewer than 20 students, and are in disrepair.

Carneado's visit gives us a glimpse into the Cuban church scene, which until recently has been quite isolated. Clearly an understanding of the church situation in Cuba requires a variety of sources of information in order that various vested interests can be evaluated.

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Editorial

These things saith the *Toronto Star* to the churches

It appears that the Word has come down from the foot of Yonge Street in Toronto. Elijah's mantle has fallen on the shoulders of the editors of the *Toronto Star*. In their ultimate wisdom they have declared in a May 30 editorial that the United Church has embarked on a courageous course by facing the question of the ordination of homosexuals. Apparently no other church has faced that question because they have come up with the wrong answer.

What seldom happens in a *Star* editorial happened this time. The editor argued from scripture. He made reference to two passages in Leviticus. There is no doubt, says the editorial, that the Bible is against homosexual acts. Leviticus 18:22 reads, "Thou shalt not lie with mankind as with womankind: it is abomination."

But, the editorial continues, Leviticus also says: "Whatsoever hath no fins nor scales in the water, that shall be an abomination to you." Since people of all faiths commonly eat shellfish and lobster today, the editorial assumes that new social insights will also show the prohibition against homosexuality to be temporary.

Too bad the editor doesn't have any intimate Bible knowledge or he wouldn't have drawn the conclusion he did. The passage about not eating water creatures without fins and scales comes from Leviticus 11, a chapter that deals with a number of dietary laws, none of which have to do with immorality. The laws were designed to make the people Israel a separate people. There is no reason to believe that it is inherently wrong to eat a rabbit, a pig or a lobster. These laws became invalid, at least for Christians, when the curtain of the temple split in two and Christ said on the cross, "It is finished." Those laws were finished too.

The passage about not lying with a man as with a woman comes from Leviticus 18, as do a number of other passages that forbid incest, adultery and sodomy. Is the *Toronto Star* suggesting that the United Church should also have the courage to face the question of allowing the ordination of those who practise incest, adultery and sodomy?

People with intimate Bible knowledge know that the restrictions of Leviticus 11 have a strong cultural tie to the Jews and that the laws of Leviticus 18 hold for all times and all cultures.

The Star, which is not known for a real interest in and understanding of religion, shows up its ignorance if not hypocrisy by pretending to be "also among the prophets."

BW

Soviet people deserve honest answers

Television news showed President Ronald Reagan addressing students at Moscow University. He was talking about democratic liberties in the United States. The president used such glowing terms to praise U.S. society that one Soviet television commentator said that most Soviets would have a hard time believing him. He found Mr. Reagan's speech propagandistic and compared it to speeches made by old-style Soviets under Leonid Brezhnev.

One student, who was interviewed by Barbara Frum on "The Journal," said that he had come to see Mr. Reagan the man and Mr. Reagan the actor. He saw lots of Mr. Reagan the actor, he said. He found that the president had a lot of charm but gave no real answers to the questions that students asked him. His speech was like water, he said; beautiful to watch and listen to, but it had no substance.

The comments were born out by snippets of television coverage of the speech. One student asked Mr. Reagan whether youth in the United States had changed from the time that he was a student. Answer: I was a student in the 1920s, but I still remember what it was like today, because those years make a strong impression. Did President Reagan not understand the question or was he deliberately evasive? Other students asked about pornography, drugs and guns. Again the president gave evasive answers.

Speaking as the leader of a superpower country like the United States is not easy. But somehow one still expects to hear answers that ring true. Is the reason Mr. Reagan provided no real answer and at times seemed at a loss for words perhaps that he does not speak from a fully integrated world view that comes straight from the heart?

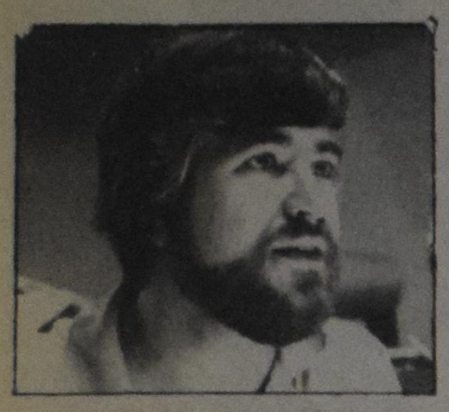
What kind of answer could Reagan have given to the question about free access to guns, for example? A relaxed kind of honesty is always the best policy. One could imagine the following response: "Look, no nation has a monopoly on evil or on good. No country is able to produce a perfect society because the root of evil lies in the heart of people.

"But we believe that democracy places the responsibility of social behaviour where it belongs — in the hearts and minds of people. If a majority of people in our country say, 'Guns don't kill people, people do, therefore, there should not be restrictions on the sale of guns,' then that is the path the government follows in the matter of gun control. We pay for such freedoms in the form of lost lives. You place more responsibility in the hands of the state and bureaucrats. You pay for that security in the loss of freedoms. One of our early American fathers once said 'Give me liberty or give me death.' That quotation sums up the American devotion to political liberty."

Such an answer would have been honest and thoughtful. It would have given the students an opportunity to think the matter through, without feeling that they were being seduced by charming but empty answers.

BW

JUST A MOMENT/HERMAN PRAAMSMA



"The first part of effective evangelism begins with attraction. Attraction is spelled: L-O-V-E."
(Dr. Win Arn, *Effective Small Church Ministry Seminar*, March 8, 1988, Chicago)

Did you know that 75 per cent of all American churches have 140 people or less in attendance each Sunday morning? The small church is one of the big facts of life in America, I discovered last March as I attended a special conference on small church leadership south of the border. As a matter of fact, several times during each day of the seminar we were told: "Small is beautiful!"

There are some *unique* things about a small church that can be treasured and savoured. It is (usually) more family-oriented; it can concentrate on meeting well the needs of its membership; it is individual rather than organization focused; peole are valued over performance; it is integrational — all ages mesh together; it induces a great sense of belonging, a sense of "family," the sense of being valued and needed; it provides a non-formal environment in which loving and caring can be more readily expressed.

In a small church people know my name and my circumstances. There people receive me and I know my place. There I can be loved, wanted and involved. The possibility for intimacy exists. That's where I want to be in times of need and stress. That is the family of which I *want* to be a part!

In our impersonal and rapidly changing society, with all its uncertainties and stresses, we must be able to feel safe and secure and at home in at least two places: in our family circle and in our worshipping community.

The seminar certainly gave me a boost through the often repeated assertion that small churches have so much to offer, and that there are people, without a doubt, looking for what a church like mine can give. Wow!

At the same time I was made to realize once more, very clearly, that the treasures we have as Christian Church, be it large or small, are treasures that are to be *given away, passed along, shared with others.* The Great Commission is still our task today. In his keynote address, Dr. Arn asserted that the church grows in two ways: through *proclamation* and *attraction*. The first part of any effective evangelism program begins with attraction, and that attraction is spelled: L-O-V-E. Love is defined as "intentionally doing something caring or helpful for another person in Jesus' name, regardless of the consequences or cost to oneself." Small churches and small groups in churches are ideal tools to give and receive love.

Living a life of love and organizing your church to pass along and practise that love is a key to all church growth, both external and internal.

Herman Praamsma is pastor of Fellowship Christian Reformed Church, Rexdale, Ont.

Longer Letter

Testing the spirits necessary and painful

In the February 12 issue of this year we published a review of Dr. M. Scott Peck's book ***The Different Drum.*** *The review was written by Dr. John Vriend from Grand Rapids, Mich. John Vriend sent a copy of his review to Dr. Peck as well as a copy of a letter of response to his review by Adriana van Hooydonk of St. Catharines (March 11). Dr. Peck replied in a personal letter to John Vriend, and the latter was willing to share it with the readers of* ***Calvinist Contact.*** *Here follows most of Dr. Peck's letter of April 8.*

Dear Mr. Vriend:

First, let me thank you very much for your note of Jan. 5 and your loving kindness in sending me a copy of your review of *The Different Drum*. On the 15th of March you sent another note with a copy of a response to your review from one Adriana van Hooydonk. I am fortunate enough to be available to respond in person.

One of the burdens of writing anything — particularly for the general educated public — is that it is always inadequate. It is never possible to dot all of the i's or cross all of the t's, and even if I could, the result would not be readable.

With that caveat, let me voice my own opinion that your review was in itself quite critical enough, and I really do not understand why Ms. Hooydonk took exception to it.

But, for your information, if not for hers, I wrote *The Road Less Travelled* some three to four years before I became baptized as a Christian. I regard the timing as graceful. Otherwise I would have filled *The Road Less Travelled* with "Christianese" and turned a lot of people off who now have been turned on.

The fact that I have been profoundly influenced by eastern religions and Carl Jung does not seem to me to be particularly relevant in the matter under discussion. Others would object to the fact that I have also been profoundly influenced by the gospels.

I suspect that the author of "Longer Letter" is an inerrantist who believes that the scriptures (interpreted her way) are the only valid authority, and that the quotation of any other author is potential ammunition in the campaign to maintain purity of something or the other.

I do believe the necessity for rigorous discernment and, as you will note from *The Different Drum,* the reality of heresy. I am not sure, however, that I can aspire to the kind of purity which Ms. Hooydonk seems to find possible. In any case, I think that I can say that I "came to know Christ and salvation through the preaching of the word as lumined by the Holy Spirit" through the gospels, through experience, through the friends and circumstances of my life, and otherwise through grace.

You are quite correct that my works have not been written from exactly the same base. The first of those works, *The Road Less Travelled,* suggests that we are properly on a path of spiritual growth. Assuming that I have not been a total phony and have been on such a path, it is inevitable that my later works would be written from a somewhat different base.

In any case, I am struggling to be a Christian, as I was eight years ago baptized, and I would certainly agree with Ms. Hooydonk that we are "responsible for testing the spirits." I, myself, try to exercise that responsibility daily, but sometimes it hurts.

Thank you, again, for your loving kindness in writing to me.

M. Scott Peck, M.D.,
New Preston, Conn.

Letters

Likes live sermons best

Not being a political person, and having little interest in controversies and debates, what I find so neat about C.C. is that it also has something of interest to me and some of my friends. I'm referring to your feature article on Fred Tamminga, and others before it, on people like Henri Nouwen and Jan Disselkoen.

It's of great comfort and encouragement to me to hear about people who make very independent, deeply committed decisions in their lives, decisions that lead them away from the mainstream. There's more than one way to be!

I thank you for your open-minded, non-judgmental presentation. To me these people are lights, however "weird" they may appear to be. I identify with them much more than with those who go by the "rules."

So, if you can dig up a few more "recluses," go to it! Their lives are the best sermons ever preached!

Corrie Vander Wekken,
Edmonton, Alta.

Columnist ignores long-held anti-French sentiment

Re: Richard Vanderkloet's "Between the Lines," (C.C., May 20).

Probably, if the Queen of The Netherlands knew Canadian history and its people better, she too would have felt ill-advised in making reference to the 1839 Durham report. Richard VanderKloet understands some of that history (though the date of the enactment of Durham's recommendations is wrong; the Act of Union was in 1841, not 1848).

It would be helpful, however, to think a little more deeply about the meaning of that report for French Canadians.

Durham's report stated that the French Canadians were "a people with no history and no literature" and thus had "a culture of priests and peasants not worth saving." Ironically, within their 231-year history in Quebec at the time of Durham's report, it was at exactly that time that French Canada was entering its most creative literary period to date, with Francis Xavier Garneau writing a classic history of his compatriots and Octave Cremazie originating a school of national poetry (something lacking in English-speaking Canada).

The point of all this is that Mr. VanderKloet speaks of Durham's social recommendations as only "briefly" being tried and then abandoned. That is not what you would conclude if you knew the mind and life of French Canadians.

What Durham hoped to see in the political union of Upper and Lower Canada was the complete Anglicization of the French in Canada. This Anglicization affected many generations of French in Quebec who experienced discrimination and racism.

The history is complex; the attempts by English Canada and her British colonizers to assimilate Quebecois language and culture into English culture, involves both the failure of the Roman Catholic Church in Quebec and Quebec politicians; that is, Quebec people themselves not acting wisely. But let no one believe that this taking offence at Durham's place in history of Canada, is just the mentality of "the most paranoid" or the "victims of a 'state of siege' " as depicted by Richard VanderKloet.

As VanderKloet points out, Durham's reforms were commendable in many ways. These reforms we have to date. But we still also have the spirit of Durham's anti-French sentiment. Vast numbers of Quebecois know the force of that spirit still today.

I too would wish that the Dutch Queen had mentioned some other (Canadian) pioneers in reflecting on the evolution of Canada's democracy and let Durham's lie rest in peace. It was an inopportune reference by Her Majesty.

John Tenyenhuis,
Etobicoke, Ont.

(John Tenyenhuis lived among French Canadians for six years, pastoring a church in Montreal. Ed.)

Church

Marian Van Til, page editor

Former missionary sues board re: child abuse

RICHMOND, VA (EP) — A former missionary has filed suit against the Foreign Mission Board of the Southern Baptist Convention for $141-million, claiming a board official was aware that her ex-husband was sexually abusing their children but did not report it.

Diane Wade, 38, alleged that her husband, G. Thomas Wade Jr., 47, admitted that he was abusing his four children in a conversation with Marion Fray, former associate director of the Southern African Missions. She says Fray did not report it to authorities because of his "desire to avoid scandal and embarrassment."

The lawsuit argues that the board had legal and contractual obligations to report the abuse to authorities and to the mother. Wade filed two suits — one for herself and one for her four children — seeking a combined $141-million in damages.

The now-divorced couple worked as missionaries in Kenya and Botswana from 1976 until 1984. The suits claim the sexual abuse began in Botswana and continued in Alaska and Georgia. During the family's second tour of Africa, Fray was allegedly told of the abuse. The suits contend that Fray reported the abuse to other agents of the board, but did not report it to authorities.

The suits also contend that Fray told the couple's 14-year-old daughter "that it would be very harmful to her mother and father and would ruin her father's ministry as a missionary if any official report was made." He also allegedly discouraged the child from telling her mother about the abuse. The father is also accused of abusing his other two daughters, then 10 and 11, and their son.

The suit contends the children were permanently injured and disabled by their experiences, and says the mother suffered emotional shock and physical illness requiring hospitalization and other treatment.

Vatican urges Hong Kong priests to stay following China hand-over in 1997

SANTA ANA, California (NNI) — A Vatican representative visiting Hong Kong told a gathering of Catholic clergy that they should remain in their posts when Hong Kong is formally handed over to China in 1997.

Responding to queries by local members of the clergy who asked if they could emigrate, acquire foreign passports and then return, Cardinal Joseph Tomko said that to do so would be an "action of fear" and urged them to identify more with the "spirit of Christ."

According to the Chinese Church Research Centre, the Vatican followed the same policy in China in 1949, instructing its foreign missionaries in the country to remain in their positions for as long as possible. As such, foreign Catholic priests and nuns who stayed were treated much more harshly than Protestant missionaries who were quicker to leave the country.

Lebanese Catholic priest murdered: killers believed to be Christians

BEIRUT, Lebanon (EP) — The body of a prominent Maronite Catholic priest was recovered May 1 by police who say they do not know who is responsible for the killing, although some Christians believe the killing was part of a growing conflict between rival Christian factions as the presidential election draws near.

Monsignor Albert Khreish, 53, was the victim of a violent murder. Police say the body, recovered from the wooded hills near the Christian port of Junieh, 14 miles north of Lebanon, was shot 30 times and that the face had been slashed. The priest had been kidnapped a week earlier by unknown gunmen.

Khreish was the nephew of Mar Antonius Cardinal Khreish, the former spiritual head of Lebanon's largest Christian group, the Maronites, a Roman Catholic Church of the Eastern Rite, which accepts the authority of the Vatican. Many of them hold high ranking government posts in Lebanon, including president and army commander.

President Amin Gemayel's six-year term expires in September. The country's parliament is to meet before then to choose a new head of state.

Pope preaches against drugs; concludes South American tour

VATICAN CITY, Italy (EP) — Pope John Paul concluded a 12-day trip to South America May 20. During his tour he conducted Holy Mass and preached to millions about suffering and poverty. He also condemned both the drug trade, which is thriving in the region, and the use of violence against government oppression and injustice.

During the trip — his ninth to Latin America in nearly 10 years since he has been the Pope — the pontiff stopped in Paraguay, Uraguay, Bolivia and Peru. Latin Americans make up more than a third of the world's 840 million Catholics.

In Uruguay, the Pope's first stop, President Julio Maria Sanguinetti sat in the front row during a papal prayer service May 8. Sanguinetti's public appearance there was a shock to many, since the country maintains laws that sharply restrict religious activities.

The Pope's aides expressed hope that the visit had helped change a difficult situation for the Roman Catholic Church in Uruguayan. A senior Vatican official said, "We have moved ahead 50 years in the course of two days."

During his next stop, the Peruvian government mobilized a security force of 20,000 to avert any action by left-wing "Shining Path" guerrillas. The Pope spoke critically of liberation theology, a departure from orthodox Roman Catholic teaching which has a strong hold on South America.

His three-day visit to Paraguay, the last country on the tour, was nearly cancelled when the nation's military regime tried to block his meeting with opposition leaders; the cancellation threat was later withdrawn.

No violence

At each stop the Pope preached against violence as a means of fighting for liberty, and against injustice and oppression. He also condemned divorce, abortion, and premarital sex, and made an emphatic statement against drug trafficking.

"Commerce in drugs has turned into the trafficking of freedom," he said in Bolivia, a major producer of cocaine. He travelled to Cochabamba and Santa Cruz, both cities at the heart of cocaine-producing regions. "It leads to a most terrible form of slavery and sows your soil with corruption and death."

The Pope made his last public appearance on the evening of May 19 at a rally attended by about half a million people. He flew back to the Vatican May 20. During the 12-hour flight, the pontiff was presented with a birthday cake; he turned 68 May 18.

Evangelical educators to discuss broad range of topics

WHEATON, IL (EP) — School-based health clinics, sex education, declining SAT scores and public school curriculum are a few of the many topics to be addressed at the 19th annual Christian Educators Association Convention and the fourth Christian Congress for Excellence in Education, to be held July 20-23 in Wheaton, Illinois. Plenary speakers include Dr. Richard Lappert of the Connecticut State Department of Education, author Dr. Paul Swets, Dr. Ted Ward of Trinity Evangelical Divinity School, Christian Legal Society Executive Director Sam Ericsson, attorney John Eidsmoe, and Dr. Walter Bradley of Texas A&M University. Keynote speakers David and Karen Mains of the "Chapel of the Air" will address delegates on the importance of "living Christ in the workplace."

See page 17 for church news.

Award of the 1989-90 Centennial Missions Scholarship

The Centennial Missions Scholarship Committee is now considering applications for the 1989-90 academic year. The amount of the stipend is $8,500 and the award will be made in January 1989. Applicants for this scholarship ordinarily shall be seniors at Calvin Seminary or graduates of Calvin Seminary within 10 years of their graduation.

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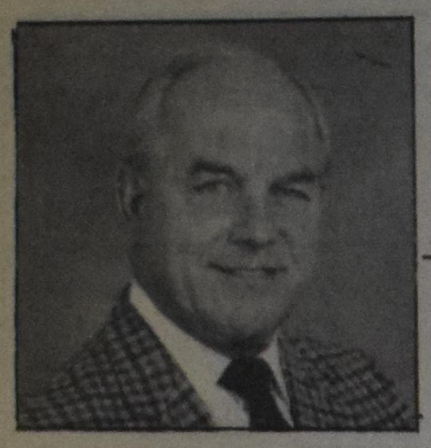

Canadian Church Scene

Jacob Kuntz

Easy forgiveness and worldly lipstick

Main course and dessert

The *Free Methodist Herald* (April 1988) notices that with many church people there is a different, more forgiving attitude towards TV evangelists than towards their own pastors. In a meaningful editorial the *Herald* compares the TV ministries with the ministry of the local church and does not hesitate to show where its sympathies lies.

Funny how forgiving we feel like being towards TV evangelists who have fallen from grace for adultery or voyeurism, while skewering our own flesh-and-blood pastors for a lengthy sermon or a rare flash of anger. The contradiction makes two things clear.

First, the electronic church holds sway over us because in it we can bathe in religious feelings and claims for radical commitment while no one can come around to see what we *really* live like. It's easy to say a resounding "amen" to a call to personal evangelism, for instance, when the "amen" doesn't constitute agreement to call on people in your neighbourhood every Thursday night.

Second, the electronic church is a gnostic, bodiless church. Just as no one in TV land can check us out on our claims to faith, so we cannot check the sincerity of TV Christians. We see them for one hour a day, but do we know what they do in the other 23? We should not be surprised when their lives prove to be a sham. They say they care for us, but where are they, really, when we need them most? On the screen, with their hands out for more donations.

The local church is a different matter. Usually it is plagued with real problems. It was ever thus, from the days of St. Paul to the present. Compared with the white-teethed, dolled-up, earnest visages of TV Christians, the local church is filled with the weak and the broken, people with real, unglamorous problems, but also with real, unglamorous gifts revealed in humble ministry to real live human beings — people who can measure the words of their fellow church members against their deeds.

Yes, God's Word does not return to him void. The electronic church has brought people to faith, has brought people back to faith, and to some extent strengthens the faith of people. But it is dessert, and dessert is only enjoyable and beneficial if the body is being strengthened by real nourishment: regular servings of real Christianity, local church style.

Only stubbornness?

In *The Canadian Baptist* we found a short and sober comment by editor Jones on the way in which some influential people react when their (im)morality has been made public. Under the title, "Reflections on Self-Appraisal" he writes:

One cannot escape the discussion of public morality these days. But one can reflect on how different people react to being "caught" in their lifestyle.

One notes, for example. that Jimmy Swaggart said, in effect: What I did was wrong. I am sorry for doing it. I ask everyone's forgiveness. I won't do it anymore. But I won't accept discipline.

Svend Robinson, member of parliament, said, in effect: I am what I am. What I do is my business. I don't regret it. If you disagree with me, you're a bigot. I intend to keep doing it.

Worldliness

It is not so easy to give a definition of "worldliness" that will satisfy all Christians. Some will say that dancing, smoking and drinking are worldly, whereas others will condemn "going to a restaurant on Sunday" as worldly. John H. Redekop (*Mennonite Brethren*, April 29) does not attempt to define worldliness, but simply gives a long list of all kinds of actions and attitudes that fall under worldliness. We will not reproduce the whole list, but select a number of items that may lead to reflection.

Worldliness includes:

— laughing at or repeating the crude and immoral jokes that worldly people repeat and laugh at;

— cutting corners on income and tax statements;

— letting worldly enticements keep us from attending church services, or simply skipping many services for no good reason;

— using our money for self-serving and self-gratifying purposes, but running short when it comes to godly causes;

— being ungrateful for peace and freedom;

— conjuring up an arm-long list of lame excuses for failing to contribute to the needs of desperate refugees and starving masses — or individuals;

— indulging in racism, or using racist slurs;

— using our talents only in those situations where such use will be to our advantage;

— sloughing off on the job;

— being an unco-operative employee or an inconsiderate employer;

— practising one set of ethics at home and a different set away from home, especially where no one knows us;

— treating a mean neighbour the way he or she treats you;

— having the same television habits as the average worldly person.

Lipstick

Every issue of the *Catholic Register* contains the column, "The Little World of Father Raby." The stories of Father Raby are often funny and interesting, even though we might not so frequently place them in C.C.'s "Canadian Church Scene."

This time we want to make an exception. In the issue of April 23, Father Raby says that he often gets school children at the door trying to sell apples, peanuts, etc., for good causes. But in this case he was invited to buy something else.

When I drew near the door and peered down through the glass panel, I still couldn't see a sign of anyone, but I opened the door anyway thinking the paper might be there. It wasn't. But there stood a little girl who could fit nicely into any pre-kindergarten class, her face turned up as little children do when looking at adults towering over them.

"Say Mister," she said, unsmiling and serious and not even waiting for my greeting, "would you like to buy a stick of lipstick?"

"Lipstick?" I asked, smiling down at the little one. "Well gee, honey," I said, hoping to let her see I was a kind of a friendly giant, "I never use lipstick."

"I'm from the public school," she motioned towards the school several blocks away," and we are selling it for our class trip. We have it in a whole lot of colours," she went on as if the whole sales pitch were programmed. I nodded, "Well, that's good, but really I don't use lipstick of any colour."

She sighed. "You don't!"

I shook my head. "No, I guess most men don't, do they?" [I said.]

She shrugged and smiled, "Well, I guess not. But how about your wife?"

"Well gee, honey," I said again, "I don't have a wife!"

"You don't!" she said, a puzzled look taking over the smile. "That's funny. I thought everybody had a wife."

"Well, most people do," I conceded with a laugh, "but the odd one doesn't."

"Are you odd?" she asked, her eyes squinting as if she were looking to see something odd about me.

"Well, some people might think so," I said. "But when you go home, tell your mother and father you called at the priest's house and he doesn't have a wife. OK?"

"OK," she said. And as I said, I felt badly after she left that I hadn't rewarded her call with a sale. But at her age, chances are I'll see her again. Probably next fall selling chocolate bars. I always buy them.

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.

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Family/Media

For the time being...

Adrian Peetoom

You can lie in bed, but you don't have to make it

Why do we make beds, when all the time they're made we're not there to admire them? Isn't it true that we close the door in the morning, and don't open it again until we go to bed? Will the bedroom spider care? Will the birds look in and twirp scandal all around the neighbourhood?

Or is an unmade bed a dirtier and more unsanitary place to return to in the evening? Will it slowly gather unseen dust, invisible bacteria, a creepy slimy transparent film that will then settle on our skin when we're asleep?

Why do we make our beds? And why do we get upset when one or more of our children slip up once, again a week later, and then every other day, to finally consider the task not worth doing ever between total rippings apart of the bed for fresh clean sheets once a week?

We always had at least one teenager in bed-making rebellion. Johanna's answer (and I concurred) was first to give a soft warning, a second more stern one accompanied by promised sanctions, and then (unless she had lost count) simply rip the bed apart, and throw sheets, blankets, and whatever else was loose on the floor onto the bed for the sleeper to find just before bedtime. But she never looked in after the moans and arranging noises died down.

Sloppy bed means sloppy thinking?

I don't like making beds. The trouble is that I still have to be a model for our only child left at home, who has begun her own teenage shirking of responsibilities, daily bed-making being one of them. I'm fully content to leave my own bedroom in the morning with bed unmade. I give it not a second thought all day, and blink not when I enter the room to go to bed that night.

But when I see Jenny's room a mess, her bed unmade, clothes on the floor surrounding the Lady Di pictorial biography (her constant companion), then I feel irked and patriarchal. Somehow my behaviour is evidence of wise practicality, and Jenny's similar behaviour is evidence of a dangerous trend towards sloppiness, first in beds, then in clothes, and finally in thinking.

I have two nieces, about a year apart, just over 10. I've not seen them for a while, but Johanna has and loves them both. They are open, talented and loving girls. One's bedroom is a picture of organization and control. The other's is a perfect model for a novelist who needs a life sample for a description of a cluttered room. Their mother brooks no interference, not from Pa, not from grandparents, from aunts and uncles, or from any health inspector should she or he visit. She lets them be. They're different, that's all.

Why do we make beds? I don't know. Why *should* we make beds? I don't know that either. What are we to think of people who don't make their beds? I think we should not judge them, lest we be judged. How then should we stand in front of our bed in the morning and simply not see the sense of making the effort? We should not stand, but walk away and slowly sip a coffee, rejoicing in a victory over linen and wool, feathers and bedsprings.

I want to come back to soldier recruits who in films and books are always taught to make perfect beds in bootcamps. They are also taught how to make the most frightful mess of landscapes and people, all bloody ripples and bumps. There's a connection there, and I hope to find it some day.

Adrian Peetoom is senior editor of Scholastic-TAB Publications, Ltd., in Richmond Hill, Ont.

Cinema summaries

Marian Van Til

Big

Rated PG
Stars Tom Hanks, Elizabeth Perkins, Robert Loggia, John Heard, David Moscow, Jared Rushton
Directed by Penny Marshall

Photo: Brian Hamill

As a child, how many times did you say, when things were going badly, "I wish I were big" — certain that adults had everything they needed or wanted? As screenwriters Anne Spielberg and Gary Ross say, "Every kid wishes that he was a grownup at some point in his life. Our story is about what would happen if that wish came true."

And a well-told story it is. *Big* may at first glance sound like just another mediocre movie in the recent line of pictures with the kid-and-adult-exchange-bodies plot. This *Big* is better.

Big is no cliche-ridden movie. It tells with poignancy, gentleness and insight the story of a 12-year-old boy who gets his wish to be "big" and must suddenly cope with life as a 35-year-old. The boy, Josh (Tom Hanks), finds that adulthood is not just having enough money to buy all the "toys" and junk food he wants. He learns that it involves a host of emotions and situations more complex and bewildering than his 12-year-old self could have dreamed possible.

After spending some scary nights alone in a flea-bag hotel in Manhattan, Josh and his best friend try to find the carnival wishing machine which mysteriously transformed him. In the meantime, Josh gets a low-level job at a toy company and baffles fellow employees with his knack for knowing what kids like — and with his exuberance and utter lack of pretense. He works — or rather plays — his way up quickly.

Director Penny Marshall (yes, she played Laverne in "Laverne and Shirley") takes Josh and us through that journey at just the right pace. And she gets fine, nuanced work from her actors. (Tom Hanks makes Josh's mental/emotional trans-formation totally satisfying.)

The humour inherent in the story emerges spontaneously, as does its tinge of melancholy. The audience is not manipulated: we are allowed full rein to participate in the man-boy's dilemma and to relive some of our own childhood feelings in the process.

Big, in a charming, sometimes bittersweet way, wants us "sophisticated," hard-driving, too-busy-to-show-we-care adults to take a look at what's really important. To this film, what's important is a childhood environment that provides a stable family and good friends who allow children to *be* children; and, as important, that we retain our childhood unpretentiousness and trust when we become adults.

While it may to an extent romanticize the "innocence" of childhood, *Big* is a box office hit which promotes positive values and is suitable for family viewing, a rare enough occurrence these days.

(Look for the scene in which Hanks and Robert Loggia [Josh and the toy company owner] play a four-footed duet on a 10-foot electronic piano keyboard. The scene is destined to be a classic.)

Christian students pay their debts

WASHINGTON, D.C. (EP) — Default rates on federal Guaranteed Student Loans (GSL) are low at many Christian colleges, according to a Christian College Coalition analysis of Secretary of Education William J. Bennett's report on loan repayment. The average GSL default rate of all Coalition schools was 7.95 per cent, much lower than the national average of 17.5 per cent. Some Coalition colleges had no recorded defaults, while 73 per cent of the Coalition's 75 member schools had default rates of under 10 per cent. However, six coalition schools had default rates of 20 per cent or more, making them targets of Bennett's proposal to expel schools with excessively high default rates from federal loan programs.

See page 15 for summer publishing schedule.

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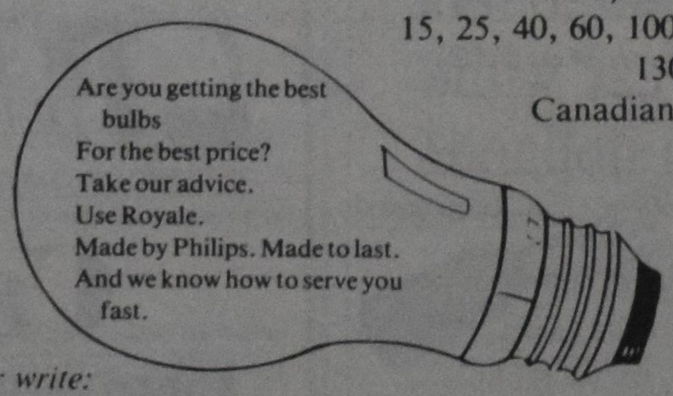
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Can a picture lie?

J.T. Bakker (translated by Grace Bowman)

This article appeared on our Dutch pages in the April 22 issue. One reader asked us to publish it in English for the benefit of those who can't read Dutch.

In a Dutch magazine, dated Jan. 27, 1988, a picture was published which everyone who followed the events of the Vietnam war will remember. A man in a checkered shirt, right eye half closed; beside him, seen from the back, a sturdy soldier, outstretched arm, aiming his revolver at the temple of his prisoner, at the point of pulling the trigger.

This picture made quite an impact. It was taken in Saigon, the South Vietnamese capital, in February 1968, during the climax of the Tet Offensive, an intensive and unexpected communist attack throughout all of South Vietnam — in spite of the fact that military experts had declared that the communists were almost wiped out.

The picture was taken by Eddie Adams, who related: "About half a block away I saw a man in a checkered shirt being dragged out of a building by a policeman. They came our way. I thought that it was one of the many street arrests. But then another policeman came towards the captured man and while he raised his pistol, I raised my Leica too. I clicked, at the same time I heard the shot."

Many say that this picture was the beginning of the end of the American war in Vietnam. The Americans, already impressed by the Tet Offensive, asked themselves: what are we doing here, fighting in a continent far away from our homeland; fighting for people who practise summary executions right in the streets? Who are we really defending?

The Viet Cong distributed this picture to show that it was a civil war and that the Americans should stay out of it.

Thus, the picture (along with the story of My Lai and the picture of a girl set on fire with napalm) belonged to the images and stories that broke the resistance against pulling out of Vietnam.

And so it made history: a picture that became a myth;

that's how I observed it too 20 years ago.

But now, after 20 years, I read a newspaper article called "The backside of the image." The photographer relates what Adams had discovered piece by piece: that this picture was not only the end of the Viet Cong soldier, but also of the man who shot him. From that moment on he was a pariah. Adams had thought about it a lot and was uneasy about it. He looked him up after a while and — in spite of the picture — eventually gained his trust. He was told the real story: that the victim was not a rebel arrested by accident, but a Viet Cong officer of high rank, who had not only instigated a number of attacks, but who had also murdered the policeman's best friend and his whole family.

In the meantime the picture went its own way and spoke its own language: Pulitzer Prize, World Press Photo, inspiration for the movie *The Deer Hunter*, etc.

Adams discovered that the picture about which he began to have more and more doubts was a clear document for other people. Because whatever is photographed is fixed, and, therefore, true.

People doubt a lot of things, but a picture is indisputable proof that this something really happened. "With a picture they believe you 1,000 per cent, even if that picture is a total lie." Until somebody lets you look behind it and see another story!

Taken from: Evangelisch Commentaar.

Stress centres offer relief management

CLEVELAND, Ohio (EP) — Using soothing music and lighted goggles, overstressed people are mellowing out, thanks to the "brain wave synchro-energizer," developed in 1982 by Cleveland psychologist Denis Gorges. Claims for the machine say it uses electronic means to induce the slow brainwaves usually associated with meditation.

The machine is "a health spa for your brain," according to publicist Steve Heintz who works with MindWorld, a Miami stress management centre. The company began offering treatment this year as an alternative to drug-induced tranquilization.

The rhythmic electrical discharges within the cerebral cortex known as brain waves vary with different activities. The fast beta waves are produced during fast activity or thought. Slower alpha waves occur during meditation or creative, absorbing activities. Slower still are theta waves, generated during light sleep or moments of peak creativity. The slowest waves categorized by science are delta waves, associated with dreaming and deep sleep.

Sends signals to brain

With audio and visual stimuli, the "synchro-energizer" sends signals to the brain at slow alpha, theta and delta frequencies. The brain mimics the frequency it receives, in a phenomenon similar to the sympathetic vibration of a tuning fork when the proper piano key is struck. Enthusiasts say use of the machine produces the same calming benefits as meditation.

Participants at MindWorld pay $39.90 for a 30-minute session, which takes them from alpha range, to theta, then to delta, and back up to speed.

Other centres around the country offer a similar service, sometimes for less money. "The Universe of You" in Marin County, California, offers a 40-minute session for $12. Operator Randy Adamadema calls his facility "the K-Mart of consciousness raising" and explains, "We're in a shopping centre. You run in and get your anxiety relieved and run out. We want to make it available to the masses, like McDonald's."

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Feature

Glenn Ewald: down-to-earth principal, mighty h

Bert Witvoet

When you enter the house of Glenn Ewald, you pass under a sign that tells you that Nimrod lives here. You wonder a little because Nimrod was a famous hunter and Ewald is the principal of the Christian school in Smithers. A sign saying "Mr. Chips" might be more appropriate. But one step into the living room confirms the sign — a huge grizzly head gapes at you from the floor in front of the fireplace. Several other stuffed animals can be seen in the house, as well as stretched animal skins and guns on walls. Glenn Ewald turns out to be as successful a hunter as the son of Cush.

Glenn did not always live in Smithers. A widower since 1984, now aged 53, he grew up in Emo, Ontario. As a young man, he used to watch the neatly dressed Dutch immigrant girls walk through town on Sundays between church services. Glenn, a third-generation German-Canadian, would be playing baseball with his buddies. Since they were not a little interested in these Dutch girls, they flipped a coin to see which one of them would attend a Dutch worship service. Glenn won.

He sat through a service not understanding a word. But while he was there, he paged through the *Psalter Hymnal* of the Christian Reformed Church with all its doctrinal statements in the back. He was intrigued. Here was a church that knew what it believed in. Glenn, being a no-nonsense, straightforward individual, liked that. He eventually joined the Christian Reformed Church and married one of its daughters.

Search for Christian curriculum

How did Glenn Ewald come to be the principal of the Christian school in Smithers? He had been a teacher in a public school in Emo for six years and in other small country schools in Ontario for three years when he saw a picture of the Smithers school on the front of a school calendar. That did it. It was the homestead setting of the school that appealed to him. He could never live in the city, and the impersonal attitude of public school officials in his area began to bother him. The Smithers school seemed to offer something human.

After Glenn got the appointment, he figured that a summer course at Calvin College in Grand Rapids, Michigan, would enlighten his understanding of what Christian education was. He was disappointed. He then approached a man who had taught in a Christian school for six years. However, this man didn't know either what Christian education was about.

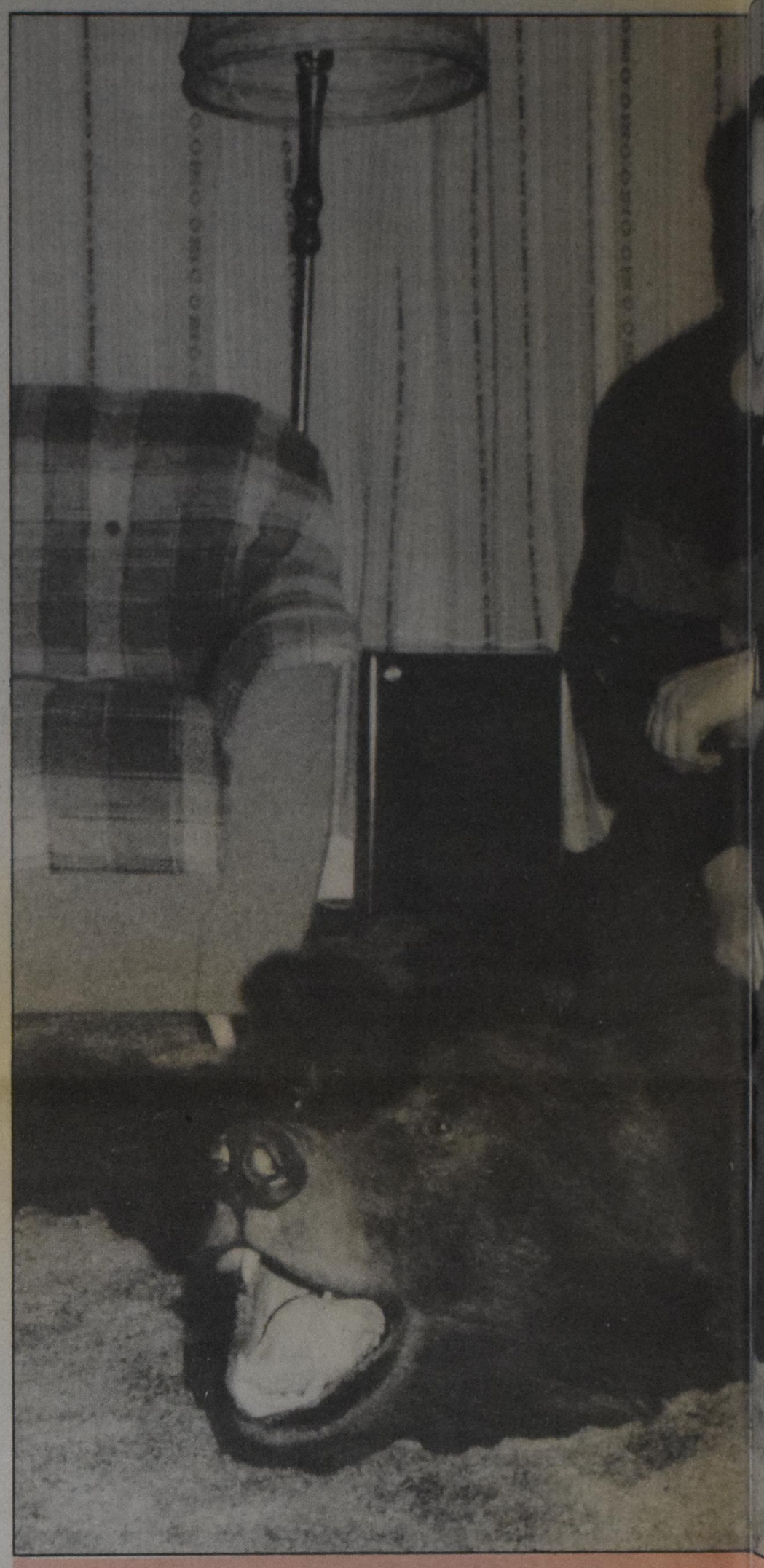
"There were so many cliches around," Glenn recalls. He knew that Christian education was not meant to isolate students from life and that a Bible program was not enough to justify calling such education "Christian." So he came across the Association for Reformed Scientific Studies (now known as the Institute for Christian Studies). He really liked their ideas. He still likes their ideas, but he wishes the Institute had worked them out more. "These things have to be done if Christianity is to survive," Glenn says.

Link to environment

Good work has been accomplished in Christian curriculum, says Glenn, especially in the province of British Columbia. He has respect for a man like Harro VanBrummelen, former curriculum co-ordinator for the B.C. Christian schools. VanBrummelen, Glenn says, has done a lot for the development of Christian curriculum in British Columbia.

Glenn's concern for curriculum runs deep when he sees what is happening in Canada to the forests and to other natural habitats. He recalls teaching a unit on glaciers and visiting one of them only to discover that the place was littered for miles with hose, drilling platforms and garbage left behind by companies drilling for molybdenum (an element used to make a steel alloy for the nose cone of rockets). "I can weep when I see that," he says. "You ask yourself what is happening to stewardship?"

Experiences like these make him keen on seeing a school curriculum that prepares young people for responsible management of resources.



How would you like to have a huge grizzly head stare at you while you look up from a book you w his living room.

Photo: E. Flipse. Photo Decor Ltd.

A bull moose provides an impressive picture or a freezer-full of meat.

Fighting for the environment

Glenn is not very knowledgeable about other aspects of Christian curriculum. The major part of his life is tied to the environment. That's why he came to Smithers in the first place. Math problems should be related to the experience of kids, he believes. Let them deal with the prices of lumber, the cost of mining, the measurements of ski hills.

Glenn was instrumental in forming "Citizens Against Pollution," an organization that opposed the construction of a pulp mill on the Bulkley River. "That would have killed the salmon, the grizzly and whatever else," he says. They weren't getting anywhere with the provincial government until the law department of the university of British Columbia offered legal help. At that point the company backed off.

When the town of Smithers was pouring raw sewage into

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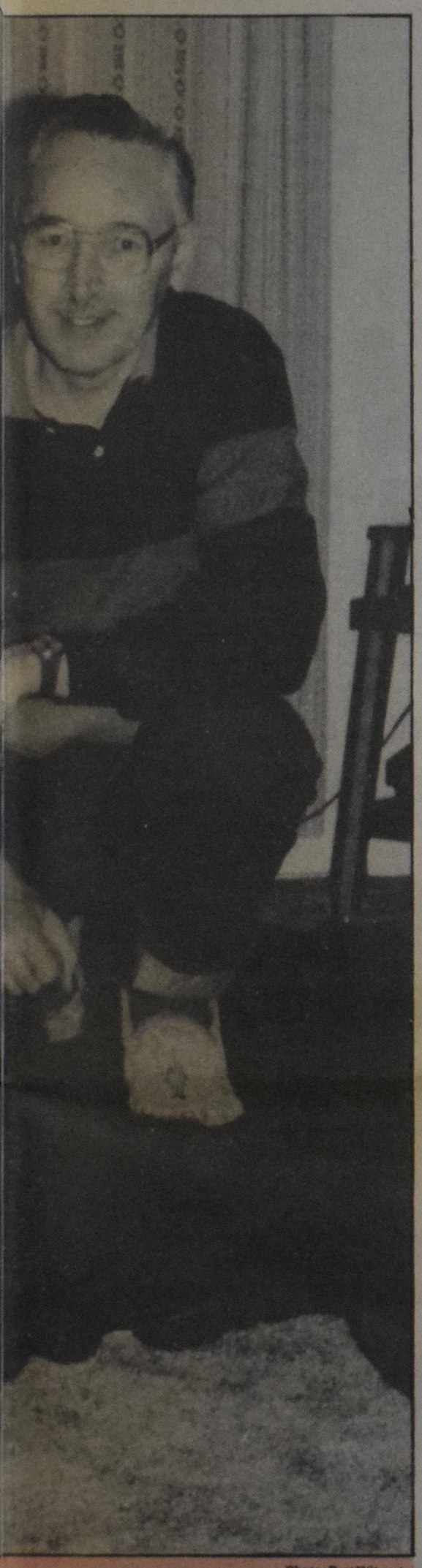

Photo: Bert Witvoet

re reading. It's all part of Glenn Ewald's furniture in

the Bulkley, the group forced it to build an adequate sewage treatment unit. The group took action against the sawmills who were allowing sawdust to be blown away. The sawdust would fall on the river ice and the salmon fry would eat it after the ice melted.

"I wish I always had the full support of Christian people in these matters," says Glenn. The reality is that even some parents of children attending the Christian school have opposed his efforts, because they fear a loss of income.

Freedom in Smithers

Does Glenn feel restricted in a small community like Smithers? Not really. "It either has given me freedom or I fit in so well that I can't tell," he comments. "The Bulkley Valley people may have a narrower view than the ones who end up elsewhere, but they are also more stable in their future life. A person's grounding is almost for life," explains Glenn.

"Many young people, including my own children, couldn't wait to get out of here. Usually before the end of the first year they can't wait to get back," he remarks with quiet satisfaction. "They miss the lifestyle.

"There are other freedoms here. When students from the Christian high school in St. Catharines came here on an exchange a few years ago, they were almost stifled by the community. There was nothing to do here, they said. For them that was true. For me and others here, there's not enough hours in the day."

Glenn has run a trapline for 12 years. He catches fox, coyote, fisher, marten, mink, weasel, beaver just by going out on Saturdays. He has to skin the animals he traps and stretch the fur. He has to keep track of the market. All his sons (he has five) learned these skills.

Glenn runs a hobby farm. He always has a cow and a couple of pigs. He has had turkey, geese, ducks and currently keeps a pure-bred quarter horse. He and his sons also cut logs in the bush. They have built a log cabin, for which they cut their own cedar shakes.

These are the freedoms Glenn Ewald enjoys in Smithers. They include shooting six grizzlies (a very dangerous occupation) for farmers who want to protect their cattle. He has shot about 12 mountain goats for their meat and skins. Lots of moose and muledeer meat also ends up in his refrigerator. He will not be a guide for hunting tourists who have no respect for nature and are just looking for trophies.

Family thoughts

This year marks Glenn Ewald's 25th year as principal and resident in Smithers. Not all of those years were easy for him.

Four years ago his wife, Dini, died of cancer. "That shook me right out of my boots," he recalls. "I had a marriage like few people are ever privileged to have. I can't even think of trying to replace her. The edge wears off, but thinking of having another wife is not easy." Glenn's only daughter is married; so are two of his sons. He has five grandchildren.

"I believe kids should have a strong father figure," he says, "even when they are married. At the same time, I make myself palatable to them so they want to live with me [presumably until they move out on their own]."

Talk about what you know

The longer you talk with Glenn, the more you realize that he has developed a number of theories about things around him. (Everyone has to talk about what is close at hand, he says. That's why he likes it that the editor of *Calvinist Contact* is going to talk about Christian journalism in the local Christian high school. Glenn will make sure that he and his Grade 8 students are there for the talk.)

Indians are close at hand in the Bulkley Valley, so Glenn talks about them. "Horrendous mistakes have been made by the government," he says. "It's not for lack of trying or for lack of spending money." At the same time he admits that he himself can't make up his mind about what should be done. No treaties were ever made with the Indians in northern B.C., so the land still belongs to them.

Glenn wouldn't mind if the government would buy from the Natives the land he lives on. "I don't think Indians know how to maintain the land any better than we do." But he knows that he wants the government to stop supporting them. "Let them become citizens of the country like we are. If they want to live in the cities, fine; if they want to live in the bush, fine. I don't agree anymore with handing out money and not getting anything back. That builds irresponsible people. You cannot have a nation inside a nation, but I can see them have their own municipalities," he says.

What would Glenn say if one of his teachers suggested that the creation may be millions of years old? As long as he or she presented it as a possibility and not as gospel truth, he doesn't mind. "When the Bible and science seem to clash, I want to say, we don't have the answers. But let's not twist the one to suit the other," he answers.

It's obvious that Glenn Ewald is not narrow-minded. He is strong-minded, but about those things to which he is close and which he has experienced. "Unless what you talk about lives in your heart, you're back to cliches," he says. And he has no use for cliches.

That's why he distrusts governments: they make decisions about things they don't understand. That's why he disagrees with Green Peace, which doesn't want animals trapped or killed. When you leave wolves alone, you guarantee slow starvation for them, he says. That's why he is annoyed by emotional idealists who want things for Natives that are either impractical or damaging. That's why he left an Emo, Ontario, school with marble floors imported from Italy. Marble floors in northern Canada are cliches.

But the Reformed confessions? Even though Glenn's ancestors came from Germany, those confessions are not cliches to him. And to integrate faith and life — that's the end of all cliches. Spoken like Nimrod, "a mighty hunter before the Lord."

Photo: Hallie Flygare, Photo Decor Ltd.

The way to kill a grizzly is to paralyse it by shooting through the spinal cord in the neck, says Glenn Ewald. Shooting it in the brain only infuriates the animal.

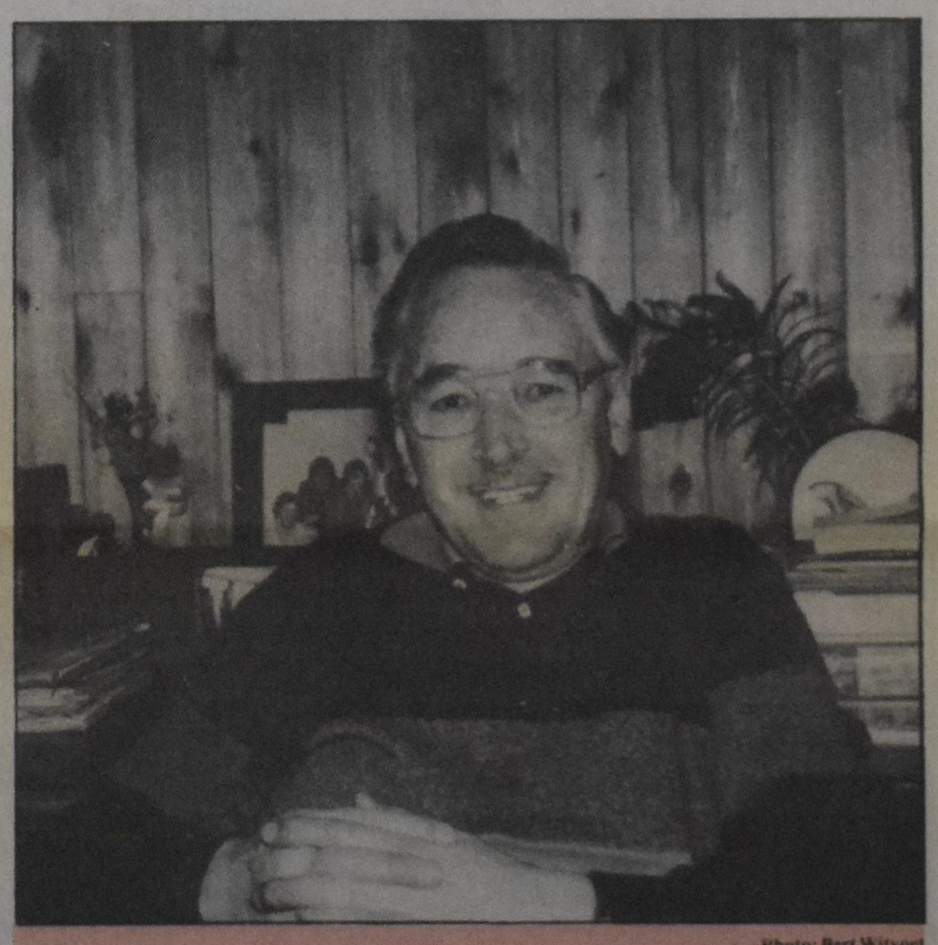

Photo: Bert Witvoet

"It's obvious that Glenn is not narrow-minded. He is strong-minded ..."

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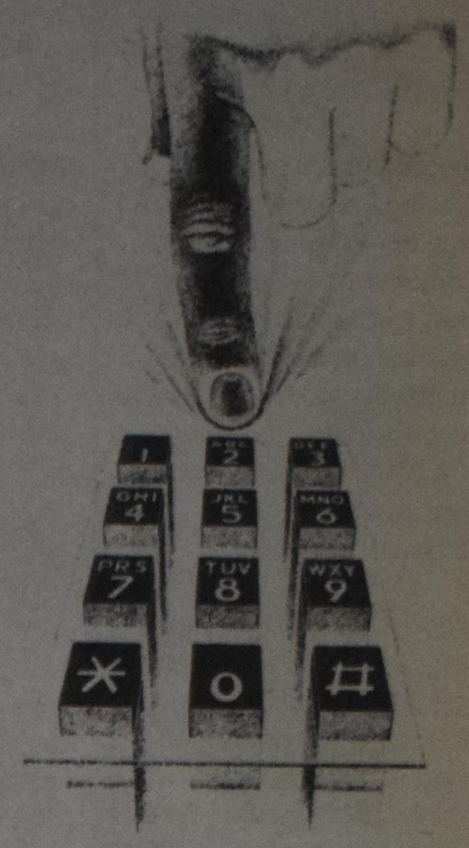

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Society

When freedom's ring gets muffled

Harry Antonides

When the provision of paternal security replaces the provision of justice as the function of the state, the state stops providing justice. (Herberg Schlossberg, ***Idols for Destruction***)

The conflict between equality and freedom is shaping up as one of the most important issues of modern politics. In Canada this issue has become focused in the recent efforts to use the law and public policy, and especially the new *Charter of Rights and Freedoms,* to make this a discrimination-free society.

A revolutionary change

Well, you might ask, what's wrong with trying to eliminate discrimination? Shouldn't we all be against discrimination and in favour of equality? Yes, of course, in one sense. But we must remember that words don't always mean what they seem, or what they used to mean. Many of us still assume that equality and non-discrimination are simply characteristics of life in a free and open society. However, the current push to legislate equality, always justified in the name of human rights, makes the state the all-powerful regulator of society.

The slide into a state-regulated society is facilitated by, among other things, a disregard for the lessons of history and a wilful ignorance of the role of non-state social structures and institutions in safeguarding freedom. The most striking example of this attitude is the declining sense of personal responsibility and the consequent breakdown of family and marriage. As non-state (private) institutions become weaker, more and more of their functions are relegated to the state. Canadians increasingly perceive the state to be a source of security and the solver of an ever-lengthening list of problems.

But as the state's role expands, it becomes less and less competent to deal with what traditionally has been considered to be the legitimate and *limited* task of the state. What is the reason for this fundamental shift in the popular view of the state and its relationship to the rest of society? Why are the changes happening so rapidly now? And why is there so little debate and serious reflection on these momentous changes?

The development described here cannot be understood without insight into the dominant spirit of our time. Very briefly, the ideology of modernity is the belief in human self-rule and self-sufficiency. This involves a radical break with the Christian doctrine that human beings are created by God and, therefore, exist in a position of dependency and servanthood. When they reject belief in the sovereign Creator-God, the giver and sustainer of life, human beings will search for their source of authority and security elsewhere. They find that source in any one of a variety of places.

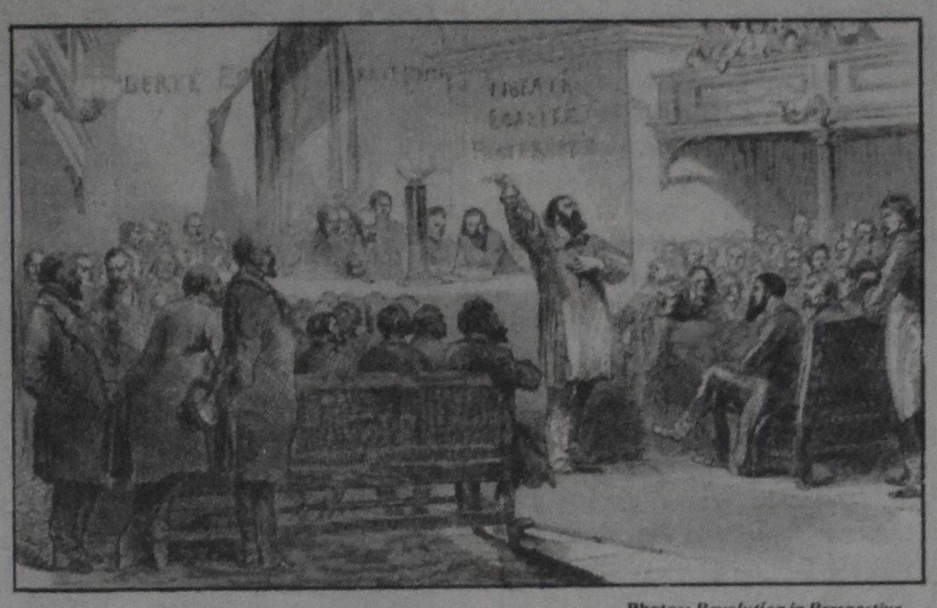
Communist societies invest the state with unlimited power and attempt to make the state the focus of existence. In Western society, a much more subtle yet no less destructive development is taking place. In his famous 1978 Harvard address, "The Exhausted West," Alexander Solzhenitsyn warned against this development when he charged the Western world with losing its courage and spiritual direction. To understand just what is indeed happening in our society, we should look at what is now meant by equality and freedom and investigate how the two concepts are applied in the political realm.

Old words, new meanings

The current concept of equality has a relatively short history. Traditionally inequality, not equality, was accepted as normal and even desirable. A person's lot was believed to be assigned by fate or providence, and unchangeable. This assumption was even used to justify the worst examples of inequality, such as slavery and apartheid. While biblical revelation about the nature of humankind and the law of God in principle rejects all forms of inequality achieved by means of oppression and mistreatment, it was not until the rise of modernity, especially during and after the 18th-century Enlightenment, that equality was elevated to a new principle for the right ordering of society.

A helpful way to think about equality and rights is to consider them in the context of and as means to building a society of freedom and justice. In other words, equality should always serve to establish a free and just society. There are at least three ways in which equality should be regarded as normative and beneficial.

First, in the most fundamental sense of the word all human beings are equal in the sense that we are created in the image of God and called to serve our maker. We are also equal in the sense that all of us share a sinful human nature that is in need of salvation through Christ. Thus in the profoundest spiritual sense, we all are members of the same human community.



Photos: *Revolution in Perspective*

"The ideology of modernity is the belief in human self-rule and self-sufficiency," says Harry Antonides. The foundations for this ideology were laid in writings and debates. Above an artist's rendition of a Paris debating club at the time of the 1848 revolution.

The execution of this ideology found expression especially in communist societies. Below a Russian poster of 1920 which portrays the strength, energy, pride and determination of an army of workers who seek the paradise of equality: "a world-wide brotherhood of workers."

Second, equality of all citizens before the law is a necessary condition for a free and open society. The law must be applied impartially to all citizens and may not be a respecter of persons.

Third, equality of opportunity, with respect to employment, lodging, public services, education and so on, is something that also deserves our whole-hearted endorsement.

It is interesting to note that public policy is marked by the neglect and, increasingly, the deliberate elimination of the first-mentioned meaning of equality. But to remove the spiritual foundation of equality (secularization) is to fundamentally alter its meaning and its impact on society. One effect is the change from freedom to equality as the paramount political virtue. The secularization of life and the elevation of equality to a new political imperative are directly related developments.

In the Christian tradition, freedom is understood to be first of all a gift of God planted in the heart of humankind. It is not something provided through human authority, but is a *given* of creation. Second, freedom is always experienced as the fruit of obedience to God-given norms. Freedom and responsibility are two sides of the same coin. By contrast, secularism portrays freedom as a purely historical and human achievement produced through the correct ordering of society. The first commandment in such a society states: "Thou shalt have no other gods before thee but thyself."

The transition from viewing freedom as a gift of God to something we ourselves have produced has a great deal to do with the contemporary change in emphasis from freedom to rights. For one thing, since the transcendent source of freedom (and rights) has been eliminated, a new source of "rights" needs to be found. A modern, all-knowing, all-solving, and all-powerful state fits the bill. This state is no longer the institution called to protect the basic freedoms of all citizens before and under the law; rather, it is expected to establish a society in which equality (or egalitarianism) is the most important objective.

The state's new job description

There are numerous examples of the new mindset. Even the 1985 Macdonald Report, which dealt extensively with a vast range of issues affecting Canadian society, depicts the state in the new role of all-knowing manager or regulator. The state is described as "the key actor in channelling" the evolution in national self-image. Governments "must provide meaning and recognition for the citizenry" and "manage society as well as the economy." According to this report, "the state will remain the central institution for the governing of humanity" and "has an extensive social role as it responds to ever more-encompassing notions of equality," and governments will be involved in "micro-social engineering."

Another striking example of the new statist mindset was provided by Tom Axworthy in a Jan. 9, 1987, *Toronto Star* article modestly titled, "Equality for Women Will Free All of Mankind." Here Axworthy described the individual as "the unit of supreme value in our society ... a free agent ... able to define and pursue his own definition of happiness, his own good, his own set of values." According to Axworthy, "self-realization is the goal and maximizing choice through greater equality is the means," and it is the state's task to produce equality.

In summary, a limitless "caring" state is, in the name of equality, building a new society of equals, but such a state will deliver the very opposite to what it promises. Our first political task is to expose the lies of contemporary political fads with the truth that sets us free indeed.

Harry Antonides is Director of the Work Research Foundation located in Rexdale, Ont.

Izaak de Rijcke, B.Sc., LL.B., O.L.S.
barrister and solicitor
258 Woolwich Street, Guelph, Ontario
N1H3W1
Telephone: (519) 837-2551

Classifieds

Classified Rates

Births $22.00
Marriages & Engagements . $25.00
Anniversaries $30.00
2-column anniversaries $60.00
Obituaries $30.00
Notes of thanks $21.00
Birthdays $20.00
All other one-column classified advertisements: $7.50 per column inch. NOTE: Minimum fee is $10.00. Letter under file number, $10 extra. Photos: $7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more). **Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.**
NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.
Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Retirement

WIETZE MARTENS
Congratulations Dad!
After 24 years you have retired from your job at Voortman's. Here's to the carefree days!
Love from your family:
Mom
Ralph & Jan; Randy — Stoney Creek
John — Hamilton
Mary — Richmond Hill
Florence — Waterdown
Tobi — at home
Home address: 356 Henderson Rd., Burlington, ON L7L 2P7

Birthdays

Hartelijk gefeliciteerd, moeder!
Once again our Mom has crossed the ocean to let us share with her another birthday.
Thankful to the Lord and with great joy we remember that

Mrs. D. BOM

of Zierikzee, The Netherlands, was born on June 10, 1905!
Thankful for so many years of love and caring:
In Canada:
Co & John Boot
Grace Bowman
Seven grandchildren, seven great-grandchildren.
In Holland:
Jan & Nel Bom
Five grandchildren (one deceased), four great-grandchildren.

Births

VISSCHER:
With joy and thanks to God, Albert and Theresa announce the safe arrival of a healthy daughter, ANGELA MARLENE, born on April 29, 1988. She is the fourth grandchild for Mrs. A. Visscher of Staffa and sixth grandchild for Mr. and Mrs. G. Douma of Athens.
Home address: R.R.#2, Staffa, ON N0K 1Y0

Personals

Single dad, self-employed, age 27, 5' 7" tall, 185 lbs., whose interests include antiques, movies, music, family outings, etc., would like to meet a single woman living in southern Ontario. (children welcome). I'm as nervous as you are, so write to File #2495, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Marriages

DONKERSTEEG-HOSMAR:
Mr. and Mrs. Eduard Donkersteeg of Spencerville, Ont., are pleased to announce the forthcoming marriage of their daughter JOANNE to EDWARD, son of Mr. and Mrs. Albert Hosmar of Whitby, Ont. The ceremony will take place, D.V., on June 11, 1988, in the Chr. Ref. Church of Kemptville, Ont., with Rev. D. Los officiating.
Mailing address: 103-172 King St., Oshawa, ON L1H 1B7

KLOET-FISHER:
"Rejoice in the Lord always and again I say rejoice." (Phil. 4:7)
Mr. and Mrs. Martin O. Kloet of Simcoe, Ont., and Rev. and Mrs. Ronald G. Fisher of Whitby, Ont., are very pleased to announce the forthcoming marriage of their children JEANNE PAULA and TIMOTHY GERRIT. The ceremony will take place, D.V., June 11, 1988, at 3:00 p.m., in the Immanuel Chr. Ref. Church, Simcoe, Ont., with the father of the groom and Rev. Lammert Slofstra officiating.
You are welcome to attend the ceremony.

MANTEL-ELZINGA:
Mrs. William Mantel and Mr. and Mrs. Menno Elzinga are pleased to announce the forthcoming marriage of their children ROBYN and MARK. The Lord willing, the ceremony will take place on Saturday, June 11, 1988, in Calvary Chr. Ref. Church of Flamborough, Ont., with Rev. A. Dreise officiating.
Future address: 16 Helen St., Apt. #417, Dundas, ON L9H 1N4

MANTEL-KONING:
Mr. and Mrs. George Mantel of Dundas and Mr. and Mrs. Dick Koning of Caledonia are pleased to announce the forthcoming marriage of their children, SHEILA JOY and RODNEY SCOTT. The Lord willing, the ceremony will take place on Saturday, July 9, 1988, at 2:30 p.m., in Calvin Chr. Ref. Church, Hwy. #5, Dundas, Ont. Rev. R. Stienstra will officiate.
Future address: 1292 Fennell Ave. E., Apt. #25, Hamilton, ON L8T 1T5

VANDENBRINK-KASTELEIN:
Mr. and Mrs. John VandenBrink of Surrey and Mr. and Mrs. Dick Kastelein of Burnaby are happy to announce the marriage of their children RENEE KAREN and RICHARD PAUL, the Lord willing, on June 11, 1988, at 3:30 p.m., in the Burnaby CRC, with Rev. J. Groen officiating.

VANDERVLEUTEN-VANDERMOLEN:
Mr. and Mrs. Jan VanderVleuten of Woodstock and Mr. and Mrs. David VanderMolen of St. Catharines are pleased to announce the forthcoming marriage of their children ALIDA JOSEPHA and LAWRENCE DAVID. The Lord willing, the ceremony will take place on Saturday, June 11, 1988, at 2:00 p.m., in Trinity Chr. Ref. Church, St. Catharines, with Rev. R.J. Sikkema officiating.
Future address: 50 Bula Dr., St. Catharines, ON L2N 6R6

VAN ECK-VOORBERG:
Mr. and Mrs. Jack Van Eck of Waterdown and Mr. and Mrs. Simon Voorberg of Mount Hamilton, are pleased to announce the marriage of their children JO-ANN MARLENE and DENNIS BENJAMIN. The Lord willing, the ceremony will take place on Saturday, June 18, 1988, at 3 o'clock, in Calvin Chr. Ref. Church, Dundas, Ont., with Rev. R.J. Sikkema officiating.
Future address: 8515 Dickenson Rd., East, R.R.#1, Mount Hope, ON L0R 1W0

Anniversaries

Congratulations to John and Tena Ellen (nee Prins) who will celebrate their 50th wedding anniversary, D.V., on June 24, 1988.

Beetsterzwaag Hamilton, Ont.
1938 June 2 1988
With thankfulness to the Lord, we rejoice in announcing the 50th anniversary of our parents, grandparents and great-grandparents,

AAN and HIJLKJE BERGSMA
(nee Annema)

May the Lord continue to bless and watch over them daily and in the years to come.
Congratulations from:
Rennie Vanderhorst — Burlington, Ont.
Desiree, Melissa, Juanita, Monica
Ed & Heather Bergsma — Edmonton, Alta.
Dwayne, Sarah, Steven
Al & Jane Vandenakker — Hamilton, Ont.
Darlene & Dan, Helene, Sheri
Cecil & Julie Bergsma — Hamilton, Ont.
Andrew, Allen, Joyce, Lisa
Fred & Johanne West — Coquitlam, B.C.
Ryan, Jordan
J.B. & Jill Vokes — Cranbrook, B.C.
Brett, Shannon
Two great-grandchildren.
An open house will be held in their honour, D.V., on June 25, 1988, from 2-4 p.m., at 119 Pinewarbler Dr., Hamilton, Ont.
Best wishes only, please.
For directions please call 389-5765, Al or Jane Vandenakker.

1963 June 14 1988
By God's grace and faithfulness, we are able to rejoice in the 25th wedding anniversary of our parents,

JOHN and INEKE BEZUYEN
(nee Colenbrander)

We pray that God will continue to bless and provide for them in the years to come.
With congratulations and much love from your children:
Denise
Terry
Alan
We welcome you to an open house at our home on Saturday, June 18, from 2-4:30 p.m. Best wishes only.
Home address: 11 Eastfield Court, St. Catharines, ON L2M 6T9

Please note advertising deadlines found under Calendar of Events.

Anniversaries

It is with great joy and thankfulness to God that we announce the 50th wedding anniversary of our dear parents and grandparents,

JOHN and TENA ELLEN
(nee Prins)

June 24, 1988.
We pray for God's continuing love and care in the future.
Jack & Avlyn VandenBorn — Calgary
Jacquelyn, Lance
Richard & Joan Roeters — Grand Rapids
Carmen, Kristen, Sue, Tom
Ralph & Jane Bruinsma — Lethbridge
Doug & Gina Kuizema (Christine), Colin & Julie MacDonald, Ross, Roger
Carol Nieboer — Iron Springs
Stott, Ament
George & Gerri Ellen — Rochester
Michelle, Cary, David
Norman & Shelley Ellen — Calgary
Jodi
Tim & Moira Ellen — Lacombe
Open house, Kozy Korner, July 2, 1988, Lacombe, Alta., 2-4:30 p.m.
Address: Box 789, Lacombe, AB T0C 1S0

Westmaas Brighton
1948 1988

PETER and JENNY HENSEN

hope to celebrate their 40th wedding anniversary, D.V., on June 17, 1988. Thankful for all the years of friendship, we wish them the Lord's blessings for many more years to come.
Their friends.
Mailing address: P.O. Box 134, 8 Napoleon St., Brighton, ON K0K 1H0

1963 June 8 1988
"Bear one another's burdens and so fulfil the law of God."

EDUARD and HENDRIKA DONKERSTEEG
(nee Rietveld)

We are thankful for the 25 years that the Lord has given our parents.
Congratulations Mom and Papa!
Love:
Joanne & Ed — Whitby
Eveline — Ottawa
Ed — at home
Our parents will be "at home" on June 25, 2-4 p.m.
Home address: R.R.#3, Spencerville, ON K0E 1X0

Why not place your ad in Calvinist Contact?

Anniversaries

1948 June 18 1988
With joy and thanksgiving to our Lord, we are happy to announce the 40th anniversary of our parents and grandparents,

JOHN and CLASINA KUIPERY

We pray that the Lord will continue to bless them and keep them in his care.
Congratulations and best wishes from your children and grandchildren:
Dick & Arlene Kuipery — St. Catharines
Elizabeth, Christina, Suzanne, Laura, Timothy
Martha & Pierre Sjaarda — St. Ann's
Barbara, Anthony, Karen, Terence, Yvonne, Calvin, Jennifer, David
Alice & Ian Brennan — Toronto
Alexander, Patrick, Christopher
Joe & Marg Kuipery — Jordan Station
Julie, Sandra
Art & Tina Kuipery — St. Catharines
Tara, Kimberley, Jeffrey, Lynn-Marie
John & Anita Kuipery — St. Catharines
Kevin
Yolanda Kuipery — St. Catharines
Danielle
Eric & Judy Kuipery — St. Catharines
Johnathan
Philip & Cathie Kuipery — St. Catharines
Cassaundra
Robert Kuipery — St. Catharines
Sylvia & Michael Wisniewski — Beamsville
Home address: 15 Sherman Dr., St. Catharines, Ont.

Amherstburg Brantford
1958 June 13 1988
"For the Lord is a sun and shield; He bestows favour and honour. No good thing does the Lord withhold from those who walk uprightly." (Psalm 84:11)
We rejoice in the 30th wedding anniversary of our dear parents and grandparents,

H. JOHN and JOHANNA VAANDERING
(nee Schinkel)

May God bless you with many more happy years together.
With love and congratulations from your children and grandchildren:
Liz & Max Meijer — Grimsby, Ont.
Alan, Daryl, Karin, Laura
Helen & Fred Reitsma — Brantford, Ont.
Kim, Jacinda, Lesley, Angela, Meghan
Douwe & Wendy Vanderwel — St. Albert, Alta.
Daniel, Esther, Fraser
Gerry & Dorothy Vaandering — London, Ont.
Joanne & Murray Davis — Brantford, Ont.
Shannon
Tim & Daphne Vaandering — Brantford, Ont.
Mark Vaandering — London, Ont.
Henry & Nadine Vaandering — Brantford, Ont.
Brian, Matthew
Home address: 14 Proctor Ave., Brantford, ON N3S 3E6

Personals

We are hoping to adopt a baby to begin our Christian family. We are a warm, energetic, young couple and would provide a loving home. If you are interested in talking with us, write to file #2493, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Retired Christian Reformed gentleman, widower, non-smoker, in his late 60's, who enjoys his home life and some travel, wishes to meet a sincere Christian lady of same age group and with similar interests. Reply to: File #2496, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Anniversaries

Vandergoot-Hiemstra
Happy 35th anniversary!
The children of,

STANLEY and RIEK VANDERGOOT

Of London, Ont., are joyful and thankful to the Lord for giving their parents 35 years of marriage together.
On June 10, 1988, D.V., we will celebrate with them this happy occasion. Praise the Lord.
Congratulations from their children and grandchildren:
Jerry & Diane Vandergoot — London, Ont.
Judy, Josie, Jacci, Edward
Lynda Vandergoot — London, Ont.
Karen & Fred Hekman — Grosse Point, Mich.
Kimberly
Carl & Anita Vandergoot — London, Ont.
Home address: Apt. 115, 180 Cherryhill Circle, London, ON N6H 2M2

Koudekerk a/d Rijn Holland — Fort MacLeod, Alta. Canada
1948 June 15 1988
With thankfulness we will remember, on June 15, our 40th wedding anniversary with our children, grandchildren and relatives.
We will also remember our arrival as immigrants 40 years ago on July 20, to Granum, Alta., Canada.

MARIE and GERRIT WIEGMAN

Nita & Andy Slingerland — Fort MacLeod, Alta.
Marian, Marvin, Brian
Joanne & Marvin Fowler — Airdrie, Alta.
Kimberley, Robert
Henry & Kathy Wiegman — Beaumont, Alta.
Kaitlin, Jon Adam
"I'll remember, O my Saviour,
How the years of joy and favour,
Like the dew on arid land,
Came to me from Thy right hand.
I'll recall, Thy works confessing,
All the wonders of Thy blessing;
With my mouth will I proclaim:
Great and glorious is Thy name."
(Ps. Hymnal #148:4)
Home address: Box 724, Fort MacLeod, AB T0L 0Z0

Obituaries

On Wednesday, May 25, 1988,

ELIZABETH F. BAKKER-COOPER

of Grand Rapids, Mich., passed away at age 30.
She is survived by her husband Jeff, son Jesse, daughter Roanna.
Also survived by her parents: Rev. and Teressa Bakker of Nigeria; four brothers and one sister: John, Paul, Annette, Derek and David Bakker, all of Ontario; her mother- and father-in-law: Rev. John and Bea Cooper of Sarnia, Ont.
A memorial service was held on Saturday, May 28, 1988, at Eastern Ave. Chr. Ref. Church, Grand Rapids, Mich., Rev. Leonard VanderZee and Rev. James VanderSchaaf officiating.

Anniversaries

Congratulations to Henk and Alice Van Dalen (nee Pol) who will celebrate their 50th wedding anniversary, D.V., on June 25, 1988.

Ruinen Kitchener
1938 June 25 1988
With joy and thanksgiving to our Lord, we are happy to announce the 50th wedding anniversary of our parents and grandparents,

HENK and ALICE VAN DALEN
(nee Pol)

It is our wish that God will continue to bless and save them for us all.
Hank & Jacqueline Van Dalen — Unionville
Laurie, Rick
Marjorie & Ken Bylsma — Milton
Angela
Ralph & Dianne Van Dalen — Waterloo
Denise, Candace
Alice VanDalen — Kitchener
Open house will be held June 25, 1988, 3 - 5 p.m., at the Chr. Ref. Church, 388 Ottawa St. S., Kitchener.
Home address: 71 Vanier Dr., Apt. #106, Kitchener, ON N2C 1J4

Vacations

RICE LAKE
Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
Write or phone for brochure:
Lang's Resort and Campgrounds
R.R.#3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

Classifieds continued on next page ...

Ministers needed

Due to the retirement of our minister, the Kemptville, Ont., Chr. Ref. Church is seeking a new pastor. Church profile available upon request. Anyone interested, please call or write: Bill Van Dam, R.R.#1, Oxford Mills, ON K0G 1S0; (613) 258-2708.

Vacations

Come to beautiful Wasaga Beach and stay at

ALTON LODGES

Clean 1- & 2-bedroom housekeeping cottages, friendly family atmosphere, close to beach and river. 20% discount on weekly rates until June 18, 1988.
For information write or phone for brochure to:
Len & Rita Bette
Alton Lodges
R.R.#1, Site 130, Box 8
Wasaga Beach, ON
L0L 2P0
(705) 429-2420

For Sale

Refrigeration units for sale

Ice makers, walk-ins and reach-ins. New and used equipment bought, sold, serviced and installed.

Call Aircon Refrigeration and Airconditioning
Phone: (416) 892-2377
Fenwick

Teachers

BELLEVILLE: District Chr. School seeks applicants for a possible teaching position in either **Grade 5 or 6.** Forward letters of application to: Martin VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Tel: (613) 962-7849.

BRANTFORD: Brantford Chr. School is inviting applications for a teaching position at the **Grade 1/2** level beginning September 1988. Interested applicants, please send resume and/or inquiries to: Mr. C. VanderVeen, Principal, c/o Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4. Phone (519) 752-0433.

HAMILTON: Hamilton District Chr. High School invites applications for the position of **music teacher.** If interested, phone the principal, Ron Dirkse, immediately at (416) 389-2296 (school) or (416) 332-9654 (home) or write: 28 Athens St., Hamilton, ON L9C 3K9.

TORONTO: Toronto Central Chr. School requires a teacher for approximately 20 students in **grades 6, 7 and 8** beginning September 1988. Please direct inquiries to: Jane Roxburgh, Principal, at (416) 968-2036 (days) or to Tine Houtman, Board Chairperson, at 461-1207 (eve.)

Teachers

SARNIA: Lambton Chr. High School, 295 Essex St., Sarnia, ON N7T 4S3 invites applications for a **science** teacher. Please send applications and supporting documents to the Principal, Mr. Wayne Drost.

TABER (B.C.): Taber Chr. School has an opening in **Grade 1** for the 1988/89 school year. For further information, contact R. Reitsma, Principal, P.O. Box 2256, Taber, AB T0K 2G0 or tel. 403-223-4550.

VERNON, B.C.: Vernon Chr. School invites applications for a **part-time principal.** Required qualifications: proven successful teaching experience in CSI schools; proven successful principalship experience in CSI schools; be a professing Christian with regular attendance in a recognized evangelical Christian church; proven public relation skills in community and church activities; hold a valid B.C. teacher's certificate; proven administrative experience; demonstrated excellent interpersonal skills. This is a part-time position lasting 12 months with duties to commence on Aug. 1, 1988. Please submit your resume and a one-page statement of your Christian educational philosophy to: Mr. D. Pereboom, Education Committee Chairman, Vernon Chr. School, R.R.#3, Site 19A, Comp. 4, Vernon, B.C. V1T 6L6. Phone: (604) 542-0681.

Miscellaneous

To all ***Calvinist Contact*** *subscribers and advertisers:*

Only FIVE issues will be published during July and August:

July 8, July 22, Aug. 12, Aug. 19 and Aug. 22.

The *Calvinist Contact* office will be closed for vacation from July 18 through August 1. Our office will re-open Tuesday, August 2.

ADVERTISING DEADLINES REMAIN UNCHANGED* 10 DAYS PRIOR TO THE DATE OF PUBLICATION:

Issue dated:	Advertising deadline (4 p.m.)
July 8	*June 28
July 22	July 13
August 12	August 3
August 19	August 10
August 26	August 17
Sept. 2	August 24

Calvinist Contact will **not** publish: July 1, July 15, July 29 and August 5.

Your co-operation is appreciated. We wish you all a relaxing holiday.

Stan deJong
Manager

Real Estate

Apple Farm — Nova Scotia

Situated in the heart of the Annapolis Valley of Nova Scotia, this (approx.) 175 acre apple farm features a dwelling, a machine shed and a cold storage, grading and packing facility. Excellent potential for a family operated business. Purchase price includes machinery, equipment and tools necessary for operation. Details and a brochure are available upon request.

MacKAY REAL ESTATE LIMITED
244 Main Street, P.O. Box 430
Wolfville, Nova Scotia
(902) 542-5781
Jack Scott (902) 542-5997

Wanted

Christian Labour Association of Canada

is seeking

LOW-INTEREST LOANS

to finance its new office building in Mississauga, Ont.

short term loans (less than 1 year)	6% per annum
one to three years	7% per annum
long-term loans (4 years or more)	8% per annum

For more information, contact:
C.L.A.C.
821 Albion Rd., Rexdale, ON M9V 1A3

Accommodations

Bed & Breakfast
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.

Shared accommodation, off Maple Ave., Burlington. Female to share condo c/w private bedroom and bath, and utilities. $400/month. If interested, call Judy at (416) 637-8009.

Classified/Events

Help Wanted

Organist and choir director required. Applications or inquiries may be made in writing to: Organist Search Committee, Chalmers Presbyterian Church, 200 Mountain Park Ave., Hamilton, ON L8V 1A2

Custodian required
The **Smithville and District Chr. High School** requires a full-time custodian beginning on Sept. 1, 1988. Interviews will be held on July 6, 1988. Please send application and resume to: The Building Committee, Smithville District Chr. High School, Box 310, Smithville, ON L0R 2A0. Telephone: (416) 957-3255.

Large modern (rose-) greenhouse facility in southern Ontario has openings available for (non)-experienced full-time employees. Good salary and company benefits. Applications will be kept confidential. Call or write: Otto and Corine Bulk, Rosa Flora Limited, R.R.#2, Dunnville, ON N1A 2W2. (416) 774-8044 (bus.); (416) 774-8661 (bus.); (416) 774-7297 (house).

HOMESTEAD
Residential and Support Services
The Homestead, a residence in Hamilton for ex-psychiatric patients, urgently requires relief staff for summer vacation and weekends throughout the year. If you are interested in working in social services, please contact:
Miki Beldman
Executive Director
at (416) 524-1783

For Rent

Luxury motorhome; sleeps six; includes generator, cruise, air, microwave. Call (416) 664-5488.

Furnished home available for rent in Burlington, Ont., for the month of July, or part thereof. Suitable for vacationers to this area. Please call (416) 335-3169 or 387-1509 after 6 p.m.

Three-bedroom country home located in the vicinity of Smithville, Dunnville and Wellandport. Available July 1. Call (416) 774-3721.

Summer Job Market

Thank you to all students who participated in our Summer Job Market. We will not run this feature again this year.

How to Find a Job with Purpose and Meaning

Over 35,000 current job openings in Christian organizations are waiting to be filled! Let Intercristo's Christian Placement Network match your skills, education and experience with a job that offers deeper personal satisfaction. Call or write today!
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Truck boom and forklift experience a definite asset.

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Salem Christian Mental Health Association Inc.

invites applications for the position of

Executive Co-ordinator

The position will emphasize co-ordination and program development, direct reporting to the Board of Trustees, and a close relationship with the support community. Commitment to Reformed World and Life view is a pre-requisite as well as the ability to work with different professionals in the field of mental health and family services.

Post-baccalaureate is preferred. Clinical training and background would be useful, but is not essential.

Salary range: $38,000 - $42,000
Starting date: September 6, 1988
Location contingent on Board decision to move Head Office.

Apply or direct inquiries to:
H.C. VanDooren, Interim Director
11 Fern Ave., Box 400, Waterdown, ON LOR 2HO
(416) 689-3966

DORDT COLLEGE

invites applications for the following faculty openings for the 1989-90 academic year:

EDUCATION
Dordt College will add a tenure track faculty member for its growing Education Department. A doctorate and teaching experience at the elementary or secondary level is preferred. Areas of concentration could include, but need not be limited to, educational psychology, curriculum and instructional theory and practice, and early childhood education.

MUSIC
The Music Department is considering the addition of a tenure track faculty member. A doctorate and teaching experience at the elementary and/or secondary level is preferred. Areas of concentration could include, but need not be limited to, elementary music education, voice and choral conducting.

AGRICULTURE
Dordt College will add a tenure track faculty member for its Agriculture Department. A minimum of a master's degree and teaching and/or work experience is required, but the doctorate is preferred. Areas of concentration could include, but need not be limited to, plant science, animal science and agricultural economics.

LIBRARIAN
Candidates must have a master's degree in library science and should be familiar with interlibrary loan services, on-line database searching, the OCLC cataloguing system, and the use of computing in record keeping, word processing, and library automation. Areas of concentration could include, but need not be limited to, periodicals management, interlibrary loan services, reference work, circulation, and basic cataloguing.

Individuals who are qualified for any of the above positions and who are committed to a biblical, Reformed theology and educational perspective are invited to send a personal resume, academic credentials and references to:

Dr. Douglas Ribbens
Vice President for Academic Affairs
Dordt College
Sioux Center, Iowa 51250

Ethnic minorities and women are encouraged to apply.
Dordt College is an Equal Opportunity Employer.

Help Wanted

Summer help wanted on **fruit and vegetable farm** doing general labour and farm market sales. Local or live-in. Call Chris or Pat Rupke, Beaverton, Ont., (705) 426-9859. Call evenings.

Help Wanted

Summer student required for the position of **herdsman & general farm** work with registered dairy herd. For more information, contact John Verburg, Londesboro, Ont. (519) 523-4325.

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ADMINISTRATIVE MANAGER

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Salary range: $24,000 - $32,000 commensurate with experience. All replies confidential.

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75 Rowntree Dairy Road
Woodbridge, ON L4L 6C8
Phone: (416) 856-6066
Attention: Joe Schuringa

CALVIN COLLEGE

announces that the Governing Board of the
CALVIN CENTER FOR CHRISTIAN SCHOLARSHIP
is now receiving applications for Visiting Fellowships for the academic year 1989-90.

The Center was established in 1976 to promote rigorous, creative, and articulately Christian scholarship addressed to the solution of important theoretical and practical issues. Each year a team of scholars is appointed to study a single topic. The study topic selected for the year 1989-90 is

Gender Roles: Stability and Change in the Context of a Christian Worldview.

Application deadline is September 15, 1988.
For information contact:
Dr. Rodger R. Rice, Academic Dean
Calvin College
Grand Rapids, Michigan, U.S.A. 49506
telephone: (616) 957-6263

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Church news

Christian Reformed Church

Called
— to First, Brandon, Man., Rev. Evert Busink of Coquitlam, B.C.

Accepted
— to First, Orillia, Rev. Peter Meyer of First, St. Thomas, Ont.

Declined
— to 2nd, Brampton, Ont., Rev. Nick Overduin of Fellowship, St. Thomas, Ont.

Take time out with many other Christian youth leaders for the

26th annual Youth Evangelism Services Conference

at the

Willowdale Christian Reformed Church
D.V., on September 24, 1988
from 9 a.m. till 4:30

HOPE is the topic
Plenary speaker Mrs. Penelope Tynedale
Workshops and good meal-time fellowship
If missed in 1st June mailing, please contact
Mrs. B. Stehouwer
10780 Dufferin St., in Maple, ON L0J 1E0
phone 416-832-0408 or church office machine 221-7829

Frisian Picnic

on Friday, July 1, 1988

at the Pinehurst Conservation Park in Paris, Ont.
on Highway 24A
Starting time 11 a.m.

Come out for a day of fun and fellowship!

Mark's Message for the Modern World

What does the gospel of Mark have to say to today's society? The Institute for Christian Studies (ICS) invites you to explore Mark with **N. Thomas Wright,** chaplain and senior lecturer in New Testament Studies at Worcestor College, Oxford University, author of *Colossians and Philemon* (1986) in the Tyndale Commentary Series and co-author with Stephen Neill of *Interpreting the New Testament* (1988).

Where: Institute for Christian Studies (ICS)

When: July 7 and 8, 1988

For whom: Pastors, theology students and informed laypeople

Registration Deadline:
Thursday, June 30, 1988
Fee: $60 payable by June 30, 1988

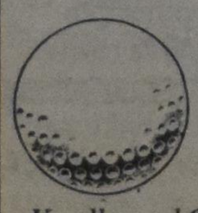
For a brochure and registration form, write or call:

ICS
at 229 College St.
Toronto, ON M5T 1R4
or (416) 979-2331

R • C • B • P • A

Reformed Christian Business and Professional Association

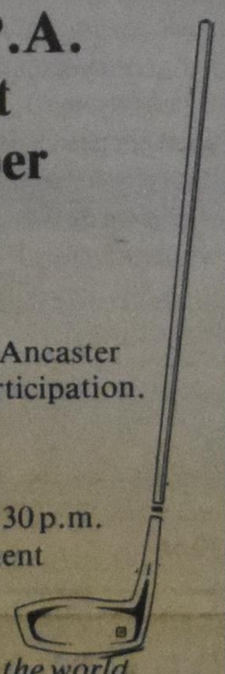
All Ontario R.C.B.P.A. Golf Tournament B.B.Q. Steak Supper



Wednesday, June 22, 1988

Knollwood Golf Club, 1276 Shaver Road South, Ancaster
Tee-off time 11:00 a.m. or earlier depending on participation.

The B.B.Q. Steak Supper will be held at
the home of Jerry and Vicky Van Herk
454 Harvest Road, Dundas, at approximately 6:30 p.m.
depending on completion of Golf Tournament



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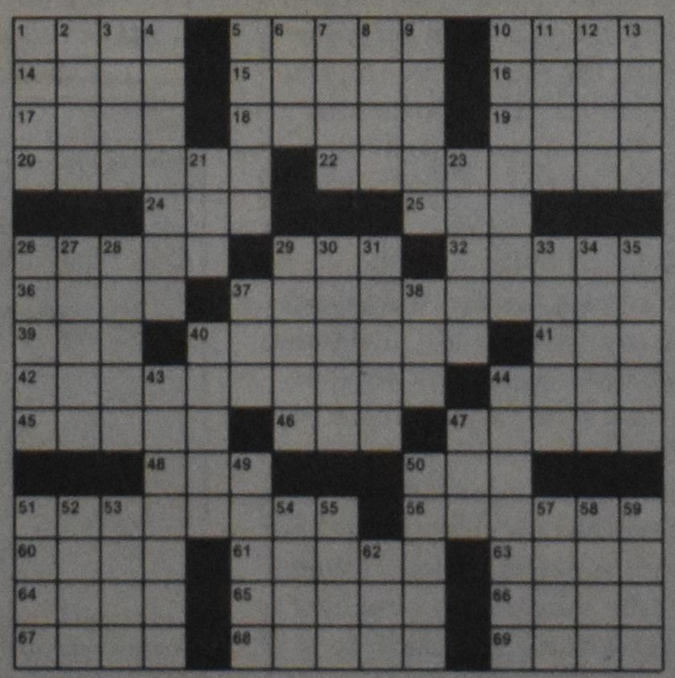
Weekly Crossword

by Fran Ragus



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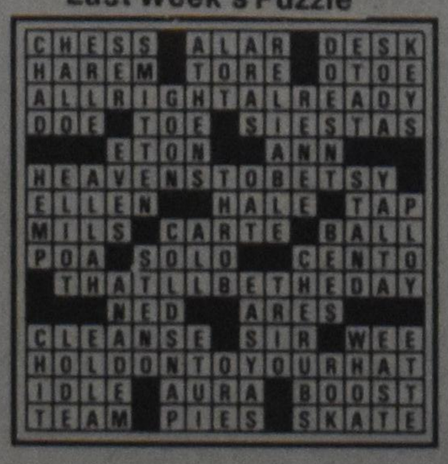
ACROSS
1 Slightly open
5 Semites
10 Hoofbeat
14 Metallic cloth
15 Embankment
16 Zero in tennis
17 Copied
18 Coeur d' —
19 Anthony or Barbara
20 "— unto Caesar ..."
22 Barn coating often
24 Doctrine
25 Longing
26 Buckle
29 Machine part
32 Shelve
36 Quiet
37 "— is she" ("The Ancient Mariner")
39 Pierre's pal
40 Vine item
41 Had a meal
42 Colorful comic
44 Blockhead
45 Scoff
46 Unit
47 Gruff
48 Decline
50 Gentleman
51 Colorful musician
56 Cosset
60 Touched ground
61 Fragrant resin
63 Jot
64 Elegant
65 Steve or Woody
66 Part of speech
67 Adios
68 Count
69 Estrada of TV

DOWN
1 Winglike
2 Quip
3 Prayer word
4 Rufescent
5 Siren
6 Set of beliefs: abbr.
7 State firmly
8 Part of n.b.
9 Shabby
10 Soap
11 It. city
12 Furnace
13 Confined
21 Special insight
23 Treadle
26 Burns
27 Optical unit
28 Stage whisper
29 Poem type
30 Increase
31 Fr. river
33 Young horses
34 Prevent in law
35 Thin in tone
37 Macerate
38 Family member
40 Before jet or prop
43 Bouillon
44 Certain pigment
47 Inlet
49 Ovine sound
50 Having thorns
51 Float
52 — Kazan
53 Force
54 Raines or Logan
55 Cheer
57 Indigent
58 Small case
59 Status
62 Torme of song

Last Week's Puzzle



Calendar of Events

June 11	100-year Anniversary and Reunion of Christian School, **Sauwerd, The Netherlands.** For info. write J.M. Pot, de Groenlanden 6, 9771 BV Sauwerd, The Netherlands. (Order Anniversary Book at fl.35,--.)
June 14-24	CSS's new staff person Bernie van Eyk in B.C.
June 17	CCM (Niagara Chapter) first organizational meeting at 8 p.m. in Bethany CRC, **Fenwick,** Ont. Speaker: Rev. R.J. Sikkema on "Trends and Directions in the CRC."
June 17,18	Author's Day at David Mervis Books at 596 Markham St. in **Toronto:** featuring Herman Ganzevoort and his new book *The Dutch in Canada* and other ethnic authors and books.
June 18	15th Annual Grunneger Picnic, from 10 a.m. at Grand River Conservation Area, **Rockwood,** Ont. (on Hwy. 7 between Guelph and Acton).
June 22	RCBPA All-Ontario Golf Tournament to be held in **Ancaster,** Ont., followed by a BBQ. Pre-registration is essential. Call (416) 524-1203.
June 25	The First Chr. Ref. Church of **Kitchener,** Ont., will be celebrating its 40th anniversary with a dinner at 6:30 p.m. Anniversary services will be conducted on Sunday, June 26, at 10 a.m. and 7 p.m. led by Rev. J. Kuntz and Rev. P. Breedveld.
July 1	Frisian Picnic at Pinehurst Conservation Park, Hwy. 24A, **Paris,** Ont. Starts at 11 a.m.
July 6	Hollandse Dag om 10 uur in the Arena, **Strathroy,** Ont. Spreker: Ds. J. Top. Samenzang, muziek en voordrachten. Lunch meenemen.
July 7	CFFO Provincial Board Meeting starting 10 a.m. in the CRC, **Georgetown,** Ont. For info. call (519) 837-1620.
July 7&8	"Mark's Message for the Modern World," a seminar on the gospel of Mark at the Institute for Christian Studies, **Toronto,** Ont. Keynote speaker: Dr. N. Thomas Wright of Worcestor College, Oxford University. For pastors, theology students and informed laypersons. Registration and $60 fee by June 30, 1988. For info. call: (416) 979-2331.
July 8	RCBPA **Chatham** Chapter BBQ. Call 416-524-1203 for details.
Aug. 4-7	Congress '88, a National Festival of Evangelism at Rosemont Horizon Convention Centre, Chicago, Ill. Up to 15,000 participants. For info. call (703) 471-1988.
Aug. 13-14	Encouragement Weekend Retreat for men and women at Singing Waters Retreat Centre, **Orangeville,** Ont. To register call Chr. Communications Centre at (416) 890-3222.
Aug. 17	Organ recital by John Wm. Vandertuin at the Aeolian Concert Hall, **London,** Ont., at 8 p.m.
Sept. 9	RCBPA **Chatham** Chapter golf outing. Call 416-524-1203.
Sept. 24	26th Annual Youth Evangelism Services Conference from 9 9 a.m. till 4:30 p.m. at the CRC, **Willowdale,** Ont. Topic: "Hope." Speaker: Penelope Tynedale. For info. call (416) 832-0408 or 221-7829.
Oct. 7-9	25th Anniversary of Timothy Chr. School, **Barrie,** Ont. All former students, their parents and former teachers are invited to join in a celebration of thanksgiving.

Advertising deadlines

Dated	Mailed	2-column ad deadlines	Classified deadlines
Fri. June17	Tues. June14	Wed. June8-8:30a.m.	Thurs. June9-8:30a.m.
Fri. June24	Tues. June21	Wed. June15-8:30a.m.	Thurs. June16-8:30a.m.
Fri. July8	Tues. July5	Tues. June28-4:00p.m.	Tues. June28-4:00p.m.

**Please note that the advertising deadlines for the July 8 issue have been moved up due to closing of office for civic holiday. Please be sure to get your ads in accordingly to avoid disappointment.

See page 15 for our summer publishing schedule.

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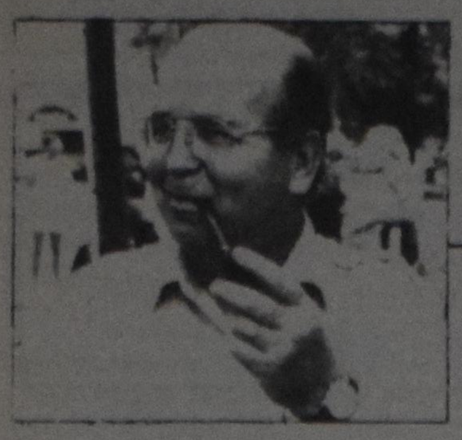
For further information, contact our office
Executive Director, Mr. Fred R. Vander Velde
2621 Cavendish Drive, Burlington, ON L7P 3W6
Telephone: (416) 336-5619 day or evening

Dutch



Kommentaar met een knipoog

Herman de Jong

En de boer, hij ploegde voort ....

Zomaar op een voorjaarsmorgen ligt het land daar te glunderen. De wind is nog kil, de nachttemperatuur omtrent nul, maar de zon wint aan warmte en droogt het land mooi op. Wijdbeens staan de boeren achter hun schuren, waarin ze de hele winter lang hun koeien, varkens en landbouwwerktuigen verzorgden. Uiterlijk onbewogen staan ze daar, pal voor de afwateringssloot, waarin hoog het water wegvliet naar rivieren, dan oceanen. Handen in ruime zakken van blauwe overalls spannen en ontspannen zich en diep in hun lichamen borrelt de werkkietel omhoog, want morgen ... misschien overmorgen ... dan is het zo ver: ploegen, eggen, zaaien! Want daar, onder de zon, liggen landerijen te glunderen. En in de grond de mysterieuze scheppingskracht dat het zaad doet kiemen. Beter dan de wetenschapsmens of theoloog doorgrondt de boer het scheppingsverhaal. God sprak en het was er. De boer, hij ploegde voort, en het zaad laat in één dag het begin van de halm door! God laat nooit varen het werk van Zijn handen ....

★★★★

Fred Talinga. Jonge boer. Drie jaar geleden kocht hij een boerderij. Varkens en 125 acres rollend land. Door het keukenraam, grote vent met brede schouders, staat hij de vreugde buiten te aanschouwen. Een lange winter is het geweest. Een winter met bloknoot en een stompje potlood, met reeksen cijfers en aanmaningen van de bank.

Jane heeft haar vrolijke jonge vent in twee winters zien veranderen in een ernstige zorgelijk-kijkende jongeman. Daar is geen opbeuren meer aan. Ze zitten zo zwaar, zo zwaar! Soms denkt ze aan haar vader die vroeger als een sombere, dreigende wolk de vrolijkheid in moeders frisse keuken (met de nog uit Holland meegenomen rood-wit geblokte gordijntjes) verdreef. Zitten, roken en staren. Alle zorgen, met de daaruitvoortkomende wrokken tegen bankdirecteur, regering, en burger-die-er-geen-snars-van begrijpt, in zich oppotten.

Fred is net zo. Maar vader had tenminste zijn spul goedkoop kunnen kopen, hoewel in een malaisetijd waarin menige Canadese boer er de brui aan gaf. Freds jaarlijkse hypotheek is nog groter dan de koopsom van vaders boerderij, bedenkt Jane. Hoe komen ze er ooit bovenop met de varkensprijzen zo laag? Hoe lang nog zal Fred als stomgeslagen elke morgen haar keuken binnen komen zeilen? Ze zucht ...

Met een ruk draait Fred zich om. "Morgen ploegen, het achterveld," zegt hij wat bruusk. Voor het eerst sinds weken ziet Jane een begin van een glimlach op Freds gezicht.

"Ik heb zin om die nieuwe tractor uit de proberen."

"Hadden we nooit moeten kopen," zucht Jane. De tractor is het onderwerp van hun echtelijk steekspel geweest deze winter. Maar nu ziet ze toch weer iets van de oude Fred. Elk voorjaar wijkt de winterbezadigdheid voor de lente energie. Als een kuikentje dat verwonderd door de schaal van het ei breekt, zo vindt deze metamorphose plaats in Fred. Het achterveld? "Zul je niet met die nieuwe tractor in dat drassige vennetje raken?" Ze weet dat vooral in het voorjaar het grondwater daar hoog is. "Ja hoor meid, maak je maar geen zorgen. Speels trekt hij haar uit de stoel. Zoent haar stevig op de wang. "Je mag je wel es scheren," moppert Jane, toch blij met zijn hernieuwde levenslust ....

★★★★

De tractor zoemt langs de voren. Stereo FM in de cabine. Fred houdt de cabinedeuren gesloten, de wind is nog koud. Handig scheert hij de ploeg langs de uiterste rand van het vennetje. "Há, die Jane," denkt hij, "een echte boerin, zich zorgen maken over niets." Even zet hij de tractor op vrijloop om een boterham te grijpen. Vlug een slok koffie en daar gaat hij weer. Het ven is ver weg nu, straks zal hij langs de andere kant ervan ploegen. Behendig draait hij het grote beest dat zoemt als een bij aan een bloem. Terug maar weer ...

Door de voorruit ziet hij een lange witte sliert, achtergelaten door een vliegtuig. Waarschijnlijk richting Europa. "Ga deze winter toch es naar Nederland," had vader gezegd, "wij zorgen wel voor de varkens." Mooi praten. Net of zo'n reisje niets kost. Weten vader en moeder dat Jane tweedehands kleren koopt voor hun drie kleinkinderen? Weten ze dat ze de Hollandse winkel nu overslaat, om niet in de verleiding te raken extra geld uit te geven aan boterhamvlees en ander lekkernijen? En zo raakt Fred aan het mijmeren. En de boer, hij ploegde voort ... weer recht op het ven aan! Sjekjes kun je niet draaien op een tractor. Speciaal voor de ploegdagen kocht hij een paar pakjes sigaretten. Fred grijpt naar het borstzakje van zijn overall. Leeg. Wat deed hij nou met dat haast-volle pakje? Terwijl zijn ogen de cabine afzoeken, tuurt hij nog es naar de zich nu uitwapperende sliert van de 707, en als hij zich bezorgd afvraagt of hij Jane vertelde dat number 42 op het punt staat te biggen, nadert hij het vennetje. Dat ziet hij wel, maar tegelijkertijd ligt ineens het pakje sigaretten binnen gezichts- en grijpveld. Het kan nog net! Vier meeuwen trippelen weg voor de naderende tractor, nemen een klein aanloopje om de wind onder de vleugels te krijgen en zeilen dan als speelgoedvliegtuigjes door de lucht. Meeuwen ... ze krijsten over het jachthaventje van Stavoren waar neef uit Sneek zijn zeilboot had liggen. Ze doen het maar, die Hollanders! Maar het was een prachtige zeildag geworden .... Meeuwen en zeilboten, hypotheek en number 42 die vandaag gaat biggen .... ineens is daar het ven en inplaats van een flinke trap op de rem, krijgt het gaspedaal een extra duw .... met een vaart schiet de zware tractor in het zuigende zand en Freds kop tegen de voorruit van de cabine. Even later staat Fred op vaste grond en ziet hij de tractor wegzinken tot ver boven de assen van de zware rupsbanden. In zijn hand de Bick vuuraansteker, maar het pakje Rothmans ligt nog op het dashboard. Hij loopt door het water dat snel opborrelt en klimt op de band. Door de open zijdeur grijpt hij het pakje ....

Kalm staat hij naast het ven te roken. Dan, als een opgewonden springveer die plotseling wordt vrijgelaten, schiet de volle konsekwentie van dit ongeluk door zijn hoofd! Een Massey-Ferguson-pet zeilt over het ven, gevolgd door een pakje Rothman. De vuuraansteker belandt ver over het ven in een recht voor. Een jonge boer die zich buigt en met gebalde vuisten woest zijn knieën mishandelt. Een jonge vent die zich opricht, door de rug buigt zodat zijn ogen de hemel af kunnen zoeken, niet om de hulp van de Almachtige af te smeken, maar om een zware vloek over het land te slingeren en dan een schreeuw die meeuwen jachtig doet omzwenken. In die vloek, in die schreeuw ligt verborgen al de opgekropte twijfel, zorg en hulpeloosheid van drie volle jaren boer-zijn in een malaise tijd ...

Fred, Fred, Fred! Hij hoort de stem van zijn moeder, toen hij als jongen schreeuwend naast zijn vernielde nieuwe fiets stond. "Moet dat nu zo, Fred?" Hij komt tot bezinning. Naast de rupsbanden borrelt het water op, in zijn ziel een diepe schaamte. God deed hem niet in het ven rijden. Een nieuwe tractor als een doekje voor het bloeden om toch maar vooral niet de arme boer te lijken? Naast het ven knielt hij ...

Here God, wees ons toch nabij!! En de boer, die boer, hij ploegde voort ....

Herman de Jong woont in Jordan Station, Ont.

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Foto: Gerrit Boer

Uiervoeding voor Friese stabijhond

Deze Friese stabijhond van de familie Van 't Ende uit Stuifzand hangt dagelijks aan de melktap. De relatie tussen de uiervoeding verschaffende koe en de stabijhond lijkt goed. De hond beet nog niet in de uier en de koe zag nog geen aanleiding de hond een schop te verkopen.
Overgenomen uit ***Friesch Dagblad****, 6 mei, 1988).*

Als je 't mij vraagt

Syrt Wolters

Van kapper tot kapper

De vorige keer heb ik wat verteld van het leven in een "primitief" "lumberkamp." Dit keer wil ik graag vertellen van mijn allereerste ervaringen in het boswerk.

Ik ben kapper geweest sinds m'n 14e jaar. Ik begon als "inzeper" in een kapperszaak in Coevorden in 1925. Dat is 63 jaar geleden! En nog werk ik geregeld drie dagen per week. Als een intermezzo heb ik de eerste jaren in Canada in "het hout" gewerkt. Kapper was ik alleen maar in m'n avonduren en 's zaterdagsmiddags. Een aankondiging in het kleine postkantoor maakte bekend op welke uren ik beschikbaar was als kapper.

Eigenlijk ben ik kapper gebleven, ook toen ik in het bos ging werken. Inplaats van "haar" kapper werd ik "bomen" kapper! Het klinkt precies gelijk maar, zoals u wel zult begrijpen, is er een hemelsbreed verschil tussen beide.

Een zwager van me had zich garant gesteld voor m'n emigratie. Hij was 's zomers landbouwer, maar in de winter (de winters zijn heel erg lang in noordelijk B.C.) ging hij met z'n gezin het bos in om hout te zagen. Toen het in november tijd werd om naar het bos in de bergen te "verhuizen," gingen wij mee. Ik zou als "logger" werken. Dat betekende dat ik bomen moest "vellen" oftewel bomen omzagen. Kettingzagen waren nog niet veel in gebruik. De weinige kettingzagen die ik heb zien gebruiken waren niet zo erg bedrijfszeker. Nu zijn die dingen natuurlijk veel beter.

M'n partner had geen zin

Bomen omzagen deden we met een lange trekzaag, ongeveer anderhalve meter lang. Aan elk eind een handvat, zodat twee mensen er mee konden werken. M'n zwager had mij in het werk aangenomen om met iemand anders met zo'n lange zaag te werken. M'n partner was de schoonzoon van de baas, die 's zomers op z'n boerderij in Alberta werkte, maar naar B.C. kwam om ook in de winter wat te verdienen.

Die schoonzoon had er niet bijster veel zin in om met zo'n "nieuwbakken" lumberman te werken. Al het werk werd gedaan bij contract, dus was hij bang dat zo'n "city-slicker," die nog nooit in een bos geweest was, z'n productie nadelig zou beïnvloeden. Een overweging die ik me heel goed kan begrijpen. 'k Wist goed om te gaan met een scheermes, maar zo'n lang zaagmonster had ik nog nooit gezien zelfs.

Die schoonzoon had een plan, waarmee hij de baas wou overtuigen dat ik niet gebouwd was om bomenkapper te zijn. U dient te weten, dat elke boom die omgezaagd moet worden eerst met een scherpe bijl een "undercut" krijgt. De bomenkapper gaat eerst een boom eens bekijken om te zien aan welke kant de zwaarste takken zijn, of om te zien of de boom rechtop staat of een beetje overhelt naar een bepaalde kant. Ook kijkt hij rond om te zien waar die boom terechtkomt als ie valt. Als er in het "val-pad" zware bomen met zware takken staan, dan bedenkt hij zich wel even voordat hij die boom eerst velt. Bij het vallen kon de boom wel eens blijven hangen in één of twee andere bomen. Om zo'n boom weer vrij te krijgen is een hoogst gevaarlijk werk. Niet zonder reden is de premie voor de verzekering in het bosbedrijf één van de hoogste.

Als eindelijk de keus gemaakt is en een slachtoffer is uitgezocht, dan wordt er, ongeveer op kniehoogte, een horizontale inkeping gehakt aan de kant van de boom waar verwacht wordt dat hij in die richting zal vallen. Als die inkeping erin gehakt is, dan nemen de beide mannen die lange trekzaag en beginnen te zagen, precies aan de andere kant van die inkeping. U kunt zich dan wel voorstellen dat, als de zaag dicht bij die inkeping komt en de boom al de neiging heeft die kant uit te vallen, die boom geen steun meer heeft vanwege de inkeping. Daarom, zodra de boom de kleinste neiging vertoont om over te hellen, maken de zagers dat ze zo snel als ze maar kunnen weg komen, tegelijk luidkeels schreeuwend: Lummmberrr...!

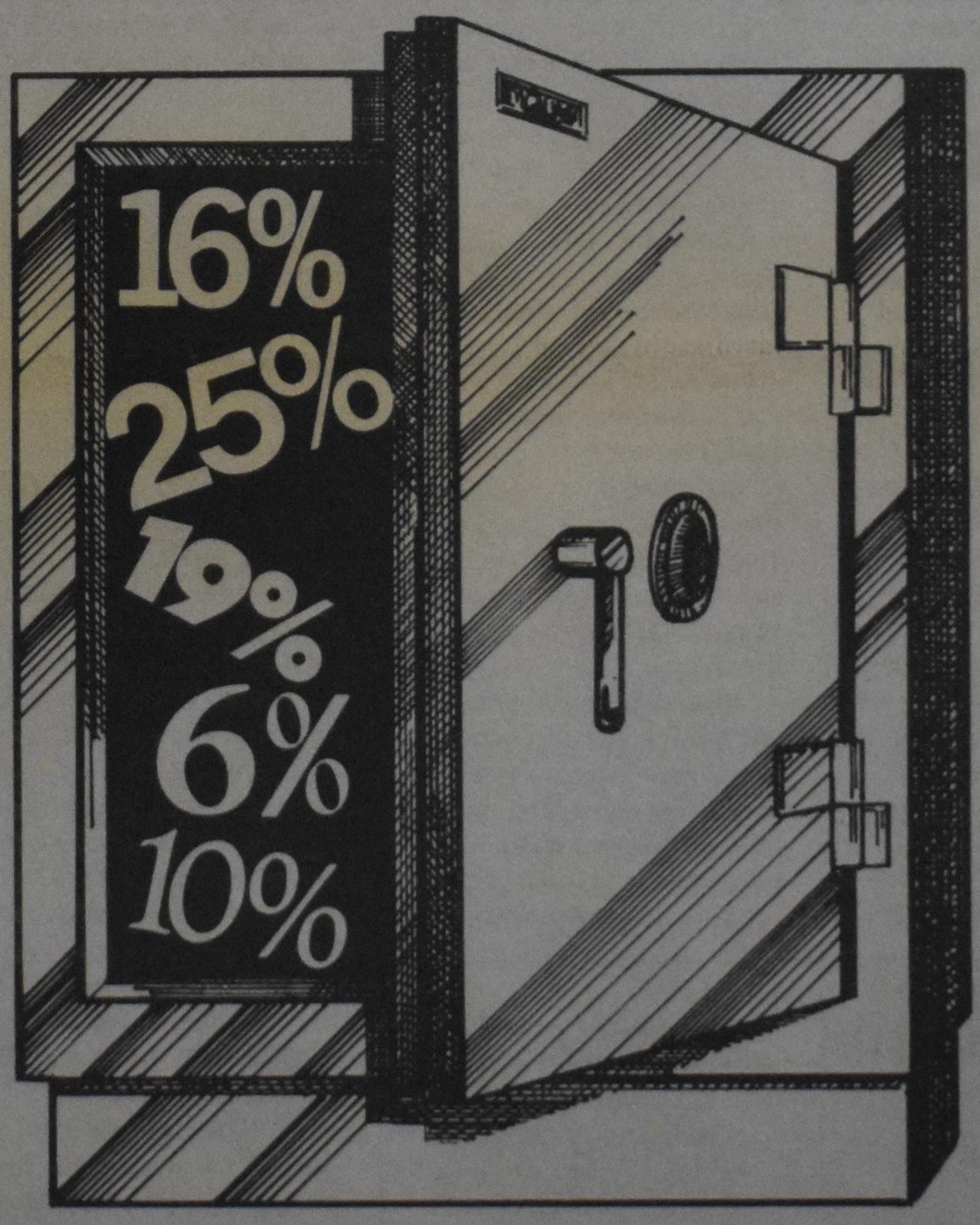
Daar is altijd het gevaar, dat de boom niet gewoon valt, maar soms achteruit schiet met z'n dikke stam. Onnodig te zeggen dat dit fataal kan zijn voor de zager(s).

Het plannetje werkte niet

Om me op de proef te stellen of om de vuurdoop te duurstaan, was de schoonzoon naar het bos gegaan op de zaterdag, voordat we 's maandags zouden beginnen. Hij had zijn bijl meegenomen en heel deskundig 17 bomen uitgezocht die geveld konden worden. Al die 17 bomen ging hij van een inkeping voorzien, zodat op maandagmorgen al die bomen klaar waren om omgezaagd te worden. M'n partner ging me vertellen wat er van me verwacht werd: om de beurt aan de zaag trekken: links — rechts; links — rechts, enz. Je moest er gebukt bij staan, dus was het te verwachten dat, na een poosje, je rug zich ging melden van dat al maar door in dezelfde gebukte houding werken. M'n partner had me niet verteld, dat er 17 bomen voor zagen gereed waren. Toen dan ook de eerste boom viel, nam hij me meteen naar de volgende en na die boom naar de volgende, enz. Het ging heel vlot, volgens mij. We bleken goed bij elkaar te passen, misschien wel omdat m'n partner links was en ik rechts. Na de vierde boom vroeg m'n partner: "Hoe gaat het met uw rug, oom Siert?" "Goed," zei ik, "waarom zou het niet goed gaan met m'n rug?" Dus gingen we verder, van de éne boom naar de andere. Toen we acht of negen bomen geveld hadden, zei hij: "'k Moet even rusten, want m'n rug houdt het niet meer uit!" Na even gerust te hebben, stelde hij voor om eerst van de bomen die we hadden laten vallen, de takken af te hakken. Verandering van werkhouding is goed als men rugklachten heeft.

Toen we met schafttijd allemaal bij elkaar zaten, heeft m'n partner eerlijk opgebiecht, dat hij er mij "in had willen luizen," maar hij was op de koffie gekomen. Ridderlijk heeft hij toegegeven dat ik "taai" was. Samen hebben we honderden bomen omgezaagd; ik weet niet hoe het kwam, maar we bleken precies op elkaar afgestemd te zijn.

Syrt Wolters is kapper in Victoria, B.C.



U hebt recht het te weten

Rente-heffingen en bankkosten moeten altijd nauwkeurig worden bestudeerd als u op een lening uit bent.

Tarieven variëren sterk en de methodes die gebruikt worden voor het calculeren van rente en handelingskosten kunnen anders zijn bij de verschillende instellingen.

U hebt er recht op — en het is in uw voordeel — om precies te weten hoeveel een lening u gaat kosten!

U moet altijd nauwkeurig de navolgende punten vergelijken:

- het rente percentage wat berekend wordt
- de tijdperiode die toegestaan is om de lening af te betalen, vóór er rente berekend wordt
- hoe de rentekosten worden gecalculeerd
- de bijkomende kosten, zoals transactie- en handelingsbetalingen.
- de concurrerende voordelen, die door andere instanties aangeboden worden

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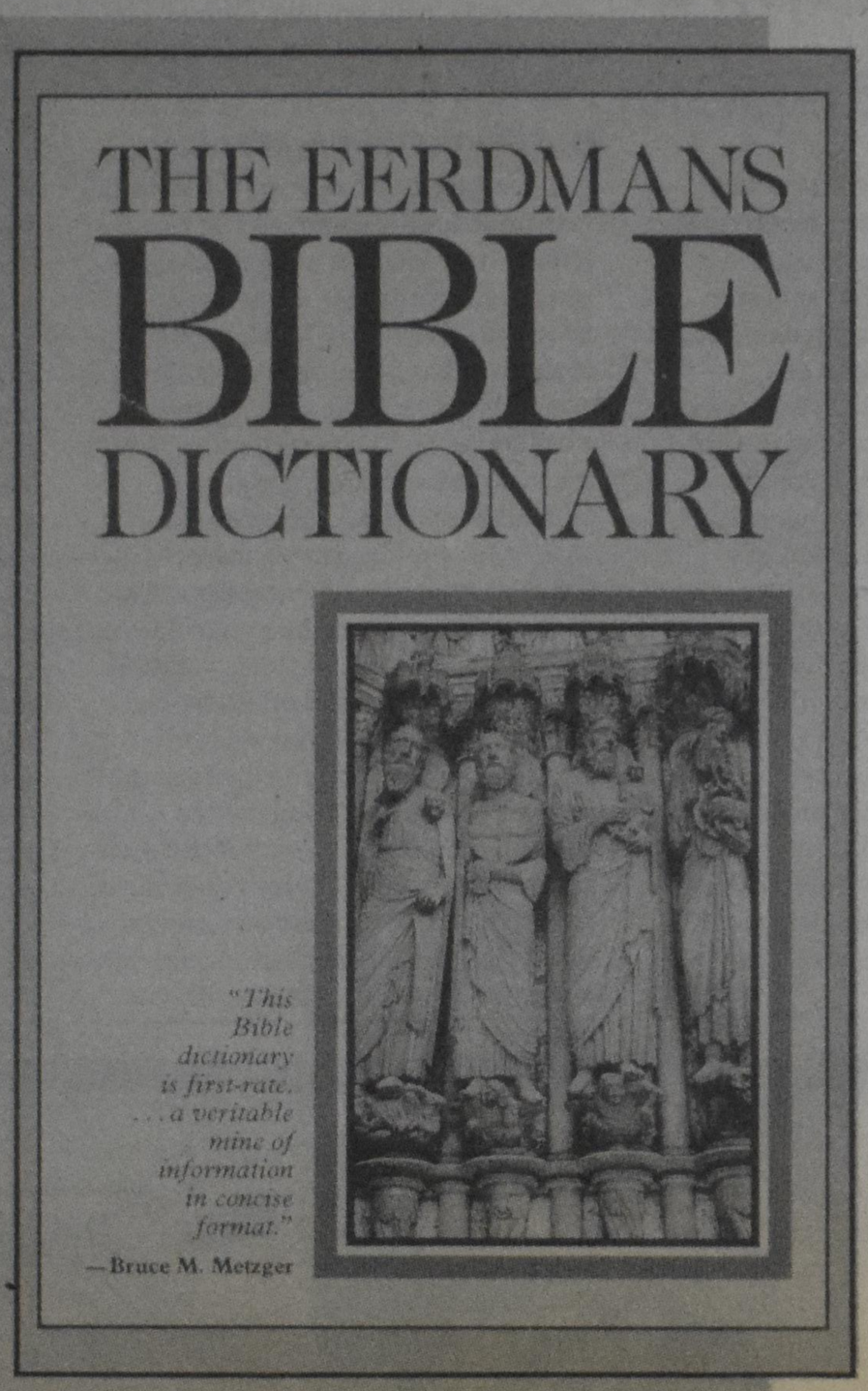
Books/Meditation

Robert VanderVennen, book review editor

Bible study

Valuable Bible study tool

The Eerdmans Bible Dictionary, revised edition edited by Allen C. Myers. Grand Rapids: Eerdmans, 1987. Cloth, 1094 pp. $42.95. Reviewed by Robert VanderVennen.


THE EERDMANS
BIBLE
DICTIONARY
"This Bible dictionary is first-rate. . . . a veritable mine of information in concise format."
—Bruce M. Metzger

This book, as big as the Bible itself, claims to have nearly 5,000 alphabetical entries which identify every person and place named in the Bible, and to describe the physical and cultural aspects of the world of the Bible, and much more. I think it does, too, though I haven't read the whole thing through.

This is the kind of book every pastor will have, and everyone who teaches the Bible in school or church ought to have. It makes a marvellous gift for anyone who likes to study the Bible and know the background of biblical names and places.

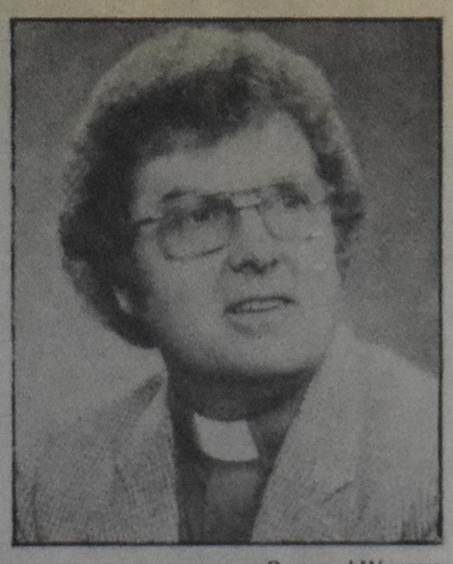
This dictionary is based on a translation of the 1975 edition of a Dutch Bible dictionary edited under the direction of W.H. Gispen. It looks to me like Eerdmans is competing with itself with this book, since it also published a very similar book in 1962, *The New Bible Dictionary*, edited by J.D. Douglas.

Christian living

Spiritual healing

Illegal Possession, by Bernard Warren. Toronto: Christian Communications Centre, 1987. Paperback, 159 pp. $9.00. Reviewed by Robert VanderVennen.

This book offers "insight and direction to free you from the hurts of the past towards healing for today." The author draws on 30 years of pastoral counselling experience as a minister in the United Church of Canada, and since 1970, as Director of Ministry at Bezek Centre, a rural healing and conference centre near Campbellville, Ont. His ministry and book reflect his experience of the baptism in the Holy Spirit.



Bernard Warren

Emphases in the book are on sin underlying emotional distress, on confession and forgiveness and on the healing of memories and acceptance by God. Attention is given to the occult and demon possession.

The book is written in a first-person style that is easy to read. It has the feel of scattered observations and advice, somewhat rambling — a feeling of fragmentation which is re-inforced by the fact that the text is broken up with an average of two big black headlines on each page. The approach is pragmatic: advice is considered right if it works and if a Bible verse supports it. There are many helpful references to actual counselling situations.

This is the first book published by Gerrit Verstraete, president of Christian Communications Centre.

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Friends of God

Wayne Brouwer

Victory!

For David did not ascend to heaven, and yet he said, "The Lord said to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet.'" **(Acts 2:34-35)**

A truck driver stopped off at a roadside restaurant for a quick meal. Just then, a rough crowd drove up on motorcycles. They invaded the place and wandered around annoying the guests and pestering the staff. Coming to the trucker's table they demanded, "We want this table! Get out of here!"

"But I'm not done yet!" he protested.

The gangleader grabbed the man's coffee and poured it all over his food. "Now you're done!" he snapped. "Move it!"

Without another word, the trucker picked up his cap and walked out. The fellow who ruined his meal laughed, "He wasn't much of a man, was he?"

Over by the window, a waitress clearing tables said, "He's not much of a driver either; he just ran over four motorcycles!"

Childish revenge

Revenge is an intuition we learn early in life. Often it remains the childish tantrum of the boy who was sent to his room kicking and screaming and yelling. When the noise quieted down, mother became suspicious. Peeking in at the door she found her five-year-old sitting on a pile of clothes in the middle of the room, panting and red in face.

"Jimmy! What on earth are you doing?" she demanded.

And he responded with spite, "I pulled all your clothes down, and I spit all over them! And now I'm just sitting here waiting for more spit!"

Driving down Hwy. 401 from London, Ontario, I steer clear of battered cars that wear the bumper sticker: "I don't get mad; I just get even!" But my own blood begins to boil when someone else cuts me off, and there's a smile in my heart when the police's flashing lights appear and my secret enemy is dragged onto the shoulder.

Christians are not supposed to be vengeful. "Do not take revenge, my friends," says the Apostle Paul, "but leave room for God's wrath." (Romans 12:19) That advice is based on two things: the love of Jesus that snatches us from the fires of judgment, and the fact that the battle over all evil is in God's hand. The *Heidelberg Catechism* says: "In all my distress and persecution I turn my eyes to the heavens and confidently await as judge the very one who has already stood trial in my place before God and so has removed the whole curse from me. All his enemies and mine he will condemn to everlasting punishment: but me and all his chosen ones he will take along with him into the joy and the glory of heaven." (Q&A #52)

Godly vengeance

Jesus' ascension is a trumpet blast of victory. His enemies become his footstool. He's not some flabby wimp who blubbers lovingly to children, smothering them with kisses, and showering them with candy from his pockets, but who is never around when they need help, or are picked on by bullies, or cry the nights away in painful loneliness. He knows. He cares. He helps.

God's vengeance is not childish revenge. It is the cry of victory that makes good right and evil wrong. It is a message that the nastiness of governments that take children away from parents to train them as atheists will not last forever; the misery of religious refugees who left their homelands in search of freedom to serve God, will be transformed into citizenship in the City of God, where no one is an exile or foreigner; the bitter regret of people whose lives have been ruined by a stupid mistake, or a tragic error, or a devious twist in a promising career because they gave in to Satan's temptations and compromised their godly principles, will find gracious forgiveness in a land where the most visible scars will be those on the hands of their Master.

That's the hope of those who know "his enemies and mine" are under the feet of the victorious Jesus. There's no need for cheap revenge when God has victory in hand.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.